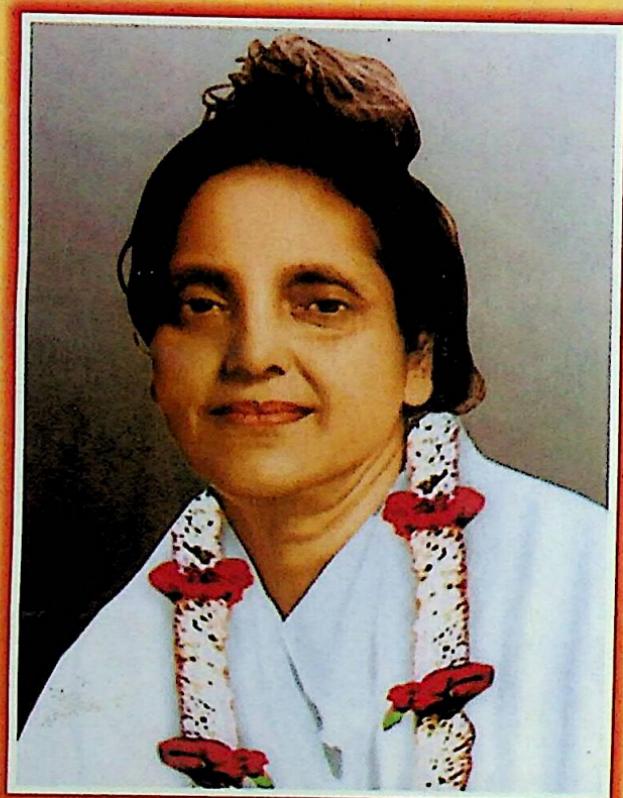


The Magnanimous, Ubiquitous and Universal Mother Shree Ma Anandamayee



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INTRODUCTION

“Nikhila Vyapika Ma”

Shree Ma said, “I can see the whole world as a garden and you all are beautiful flowers in it. I am only going hither and thither within this garden”.

The present work brings together the follow-ups of my very close association with Shree Shree Ma Anandamayi and of the reaction of each to the influence of Her superb personality. Her exposure was majestic, effortless and spontaneous at every stage. I had the humble privilege of being in contact with Her since I was a school going kid. This book contains a sincere expression of my views on Her Majesty and some of it has indeed been a frank outpouring of Her life and character.

This is as it should have been. For it hardly becomes us children as we are, to analyze and dissect our Mother, nor is it possible for us, crying ourselves for light in the darkness of night, to shed any light on Her. My work has been through out very authentic effort to bring in limelight the “Supreme THAT” in Shree Ma. Gautama, the Buddha in subsequent age spoke in the same strain saying that only few people understood him properly and adequately.

That Mother's life, even Her earliest life, should abound in extraordinary incidents is not surprising- we are accustomed to such incidents in the lives of genuine saints, mystics and yogins. They exist and have their place of honor in their lives but all these pale into insignificance before the wonderful poise and bliss of

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Her sweet but magnificent personality – a personality which strong as it is, blends into the Impersonal, nay is utterly undifferentiated from it.

It is well known that the illumination and liberation of saints and mystics presuppose and earlier stage of ignorance and bondage, followed usually by a period of aspiration, personal exertion and austerities. This stage is usually found in the present life itself, or in exceptional cases, in a pre- natal state of existence. But in the case of Mother, such a prior state of ignorance never existed at all. The possibility of an ante – natal embodied existence is ruled out on Mother's definite assurances that Her life is not subject to the laws of natural causation and that She has no prior life to account for Her present existence in Her pre- marital and early post- marital life was, nothing more than playful representation of self imposed discipline in which She condescended to take part merely as a matter of sport. It had no meaning for Her subsequent life in any way. Mother had no experience of darkness or gloom in Her life. It is said that from Her very birth She was aware of what She had ever been and what She would always continue to be and that there was no possibility of a deviation from Her self – conscious stature for a single moment.

Her Self – knowledge, we are assured, did not arise under the impact of an extrinsic element out side Herself – it was always with Her, being a state of Her nature. It was there always in its fullness, requiring no effort on Her part, nor any grace from above, to bring it into greater perfection. Ma Anandamayi can be identified definitely with the Supreme Brahman.

Now, what is the nature of the Self- knowledge which was innate with Mother ?

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It is clear from what has been said above that though self knowledge, on the analogy of lower Knowledge, has its roots within, its exciting cause is usually outside as it is initiated by forces working without us. But it may also be, as already pointed out, due to initiation from within, in which case the external agencies would be no more than propagating forces.

History records instances of illumination of both these types. The Divine Grace is the most important factor, not only in the awakening of religious consciousness in man but also in its subsequent development in him till the union with the Divine is accomplished. Granting this as a necessary pre condition of active spiritual life, what is needed in ordinary cases is the operation of a mediating factor through which such Grace may become accessible to man. For the bodily and the mental mechanism of an average individual is not capable of bearing the strain involved in the direct transmission of Divine Grace. As a rule God's Grace is said to act on a receptive vehicle free from contact with matter, i.e. on an unembodied soul in pre-creational state. But if the soul in the process of creative evolution happens to take on a body of impure matter it can no longer receive grace directly from the Divine source, but receives it only through a medium. This medium would be an embodied being whose body may be of exclusive pure matter or of pure matter mixed with impure. Barring the immaculate bodies of the heavenly brotherhood entrusted with the guardianship of the world and with the task of imparting knowledge in the beginning of creation. We have to consider in this context the hierarchy of Teaches consisting of three well known groups : (Ogha, viz, Divya, Siddha and Manava.) The Divya or celestial and manava or human correspond loosely to the Daiva and Paurusa. Between these two the Agamas place the Siddha or superhuman group. This medium

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serves that purpose of an Acharya or Guru to the uninitiated seekers after Knowledge.

Thus Grace acts freely and immediately in the case of souls which are not clogged with material vestments. This is possible where Grace does not require any external support for its manifestation (NiradhikaranaAnugraha) and its acts indirectly through pure bodies on recipient souls endowed with bodies of maya. This is an instance of Grace acting through the support as its medium (SadhikaranaAnugraha). By the term Grace we should understand here the special Grace of the Lord and not the general grace which confers benefit other than Supreme Realization. During Manifestation each of the different Aspects of Pure Order beyond Time, where the sequence is only logical, involves complexities in its features, but in the Simple Unity of the Eternal Self – luminous all complications are conspicuous by their absence, for the Transcendent is above all categories. Guru as an abstract principle is one of the eternal verities. The Universal Being pervades All and is one with All ; by virtue of its presence it occupies every position simultaneously and is identified with each other and yet it retains its transcendent character and uniqueness. An individual human being on the other hand may occupy a function as Guru tentatively so long as the merit of the incumbent is not exhausted and he then gives another individual a chance to keep the chain unbroken. This shows that the Guru is both human and divine. Strictly speaking, the Divine Being is free from all attributes. To one in whom the divinity flashes up spontaneously revealing Truthfully and immediately, external aids are unnecessary as in the case with Mother. Her case is that of Pure Light and how it functions being free from intellectual and conceptual elements, comes into manifestation. In the matter of communication of Her wisdom to others, its function solely by

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consideration of receptive capacity and other qualities of the seekers. Divine Will of Ma is sufficient to kindle their spiritual sense. Mataji is an unique person as a Guru unto Herself and is known as Akalpita Guru possessing Full knowledge and Power manifested from within. In Ma's case of superior type of self-illumination, the co-operation of the mind, prana, senses of the body is not essential; otherwise it is indispensable in the case of imperfect self-derived knowledge and power. Such a person is called Akalpita Kalpaka.

A little reflection reveals that Mother's case does not fall into either of the above two conditions or categories being exceptional. The mere fact that Her Knowledge did not originate from a Guru. They are all spontaneous evolution of "THAT TRUTH".

Some people are disposed to look upon Mother as a Vilasa, a self-projection in time and space of the timeless divine. I do not know how far this view is tenable. According to Ma Herself, and I quote ; " Yet here aforesaid holds good, for this body responds strictly to the line of thought and to the spirit in which a question is asked. Consequently , what is the opinion of this body and what is not? If there is a line of approach, there must be a goal to which it leads and beyond that is the unattainable. But when the distinction between the attainable and the unattainable doe not arise is "THAT " itself. What you hear depends on how you play the instrument. For this body the problem of difference of opinion does not exist".

This statement cannot apply to a Vilasa for obvious reasons. Is She then the Divine in its Svayam Rupa , in its plenary and perfect Form? She is a visible expression of the Absolute Itself. She is the outer manifestation, within a self-imposed veil of the Inner Atma of the world, of humanity, revealed to us clothed

in a human form simply to draw us towards Herself away from the turmoils and tumults of fettered existence ? Who can say ?

These were some of the difficulties I anticipated in writing about Mother. I have placed them before my readers. Let them judge for themselves and draw their own conclusions there from.

Mother has come down to earth to awaken divine consciousness in man and bring love and peace into the present world. She claims to be Herself alone – nothing more and nothing less. In a sense She is perhaps the very “TRUTH” with the teacher promulgates.

Mother Herself said once as to whether the persistence in consciousness of a body is consistent with the dawn of knowledge.

“For a self – realized Being neither the world with its pain of opposites exists , nor does the body. If there is no world there can be obviously no body either ! ”

Who says the body exists ? There is no question at all of name and form. To wonder whether a realized Being sees anything outside of himself is also beside the point. Who is there to whom he can say ? “Give, give” ? Yet this state of wanting is precisely the reason for one's belief in the reality of the body. So, since there is no world and no body there can be no action either; this stands to reason. To make it quite clear ; after Self – realization there is no doubt of the existence of any body form, no world and no action – not even the faintest possibility of these – nor is there such an idea as “there is not”. To use words is exactly the same as not to speak ; to keep silent or not is identical – all is “THAT” alone”.

This is in regard to persons who have awakened to external life from the torpor of worldly existence. It is equally

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applicable certainly with a greater force to those who have never been in that existence.

I quote again and again some of Mother's own utterances which is very helpful to understand Her!

- 1) Whether you say it exists or does not exist, or that it is beyond existence and non – existence, or even beyond that – as you please.
- 2) Whether you call it the One the Two, or the Infinite, whatever anyone may say, all is well.
- 3) When this is possible the wall is not there although it exists and even no wall exists, yet it is there.
- 4) For the Supreme it is possible to be everything and yet nothing.
- 5) A state of being exists where it is immaterial whether He assumes a form or not – what is, He is !
- 6) In this state of complete poise, nothing at all is any longer a part from Him, what is, is the Thing Itself !

There is thus, no difference at all between Being and Non-Being , between Light and Darkness, between Good and Evil, between Motion and Rest and between Personal and Impersonal. All is One – One is all ! Even the equation is impossible, for True One is, where there is no sense of the One. All this sounds paradoxical, but it is the highest truth.

Mother used the term "Kheyal " in Her discourses and transactions with the people. Ordinarily it means a sudden and unexpected psychic emergence , be it desire, will attention, memory or even knowledge without any adequate causal antecedent behind to account for its origin. It is the spontaneous upsurge of the Divine Will and Knowledge – "TRUTH". In fact to be frank it is our Mother herself the perfect embodiment of all the

Gods and Goddesses we know, the Absolute medium to propagate and act as the “World Administrator”. It is none but the Supreme Highest Command, Ma Herself who does all this for the world. This Divine Will emanates spontaneously from the overflow of Bliss on the white screen of Eternal consciousness and followed by creative action. It is called a Divine World or Logos. It is in fact the Will to become where in reality there is neither any will nor any becoming. It is called by names in different systems of thought. The expression “Kheyala ”as used by Mother covers all these senses.

Beyond Special Will is the Center where there is no longer any will at all. The entire creation is there in total abeyance. Creation begins with will and ends with its cessation both in the individual and in the cosmos. The cessation of will opens out into the centre within the Divine Consciousness , where one enjoys the bliss of communion with the Self, for what the mystics called “spiritual marriage”. This state is free from all out going urges and is self-contained.

“Ja hoye jaya” – Ma's special utterances literally means the attitude of one's abiding by God's disposal by all mean and at all times. It implies an unconditional surrender to the Divine Will the Absolute “TRUTH” and Knowledge Supreme which shapes the course of events. Man does not know what lies in store as a possibility in the womb of the future. She is verily one with us at all times .

So much of disharmony and opposition in the world today, endangering bitterness and strife, is due to our lack of understanding the “TRUTH” – the embodiment of Shree Shree Puja Ma Anandamayi, lack of sympathy and sense of oneness. The root cause being the lack of self- knowledge. There is but one Self which is Love and Wisdom eternal and we shall share it if we

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but know it in a proper way. Discord and hatred our bound to disappear like mists before the sunlight. It will herald the advent of a New Life in the world when the central principle of Unity and Love will reign and dominate all its thoughts and activities. May Mother hasten that glorious day and Her magnanimity shower Her choicest blessings on humanity as a whole.!



FORWARD

“ Bishwa Roopini Maa”

Shree Ma said, “All religions are same following the same line and system, all systems are the same, we are all one.”

My first contact with Anandamayi Ma was when I was a small kid studying in one of the highly esteemed schools in the country namely Scindia School in Gwalior with All India Merit scholarship with Late Hon. Cabinet Minister Madhavrao Scindia. Ma's magical smile at me won over my intuitive confidence in Her and felt unstintedly that I have come in contact with the Lord Supreme and none else. At a latter stage She revealed Herself to me as “Poorna Brahma Narayan”. I stood dazed for some time amongst a large crowd of devotees that had gathered a round me She instructed me to choose the path of righteousness and carry out my work efficiently keeping Her in my mind always.

Is it possible to transcend good and evil? What is the state of mind that makes it possible to rise above this duality? The apparently common saying, “There is nothing good or evil, but thinking makes it so,” has far deeper implications than we realize. The function of the mind is to analyze an evaluate, to judge what is beneficial and what is destructive to the individual or to the group. It is an indispensable factor in the evolutionary process. There is, however, a stage reached by a few rare individuals where

action is no longer dictated by thought or individual feeling. Maa calls this "Kheyal". When the individual self or ego is silent, then the "Universal" acts. The state of mind that is completely silent is the state of Love. It is in this condition that Maa continually an effortlessly lives.

Light is invisible, but makes all things visible. Its function is to reveal the structure and beauty of things. We do not know what Light is ; we can know its existence by its effects. Likewise Love is invisible. It can be known only by what it reveals to us – the beauty is hidden in the heart of man.

People are amazed & ask, " How is it possible for Maa to love and understand thousands of devotees?" The Truth is simple. Normally we do not see each other as we really are; the barrier of the separate self obscures are vision, and we create a world of our own, darkened by the shadow that the self casts upon every thought and feeling. Maa lives in a world where there is no darkness at all. One has only to stand in the effulgence of her Love to realize that, though it is a mystery that baffles the mind of man, it is an intense reality. To be within Her presence is to know that one is understood and forgiven. Love is everlasting forgiveness !

This seems to me the secret of her marvelous, but often unintelligible endeavors to respond to the needs of her numerous devotees. She undertakes apparently purposeless journeys, but when closely examined they are an answer to the call of some devotee who needs her presence. She lives only for the world; she has few needs of her own, if any. In that state of mind she becomes the pure channel for the descent of grace. The process may be conscious or unconscious.

The study of such a life is fascinating, of absorbing interest not only to the devotee, but to the student of the psychology of spiritual genius. There is an intelligence that has no relation to the logical intellectual mind, but which is able to pierce through error and falsehood, and directly perceive Truth !

To relate any individual to are personal well being is false love. Such personal love is the basis of all social and family tradition. True love comes into being, the moment we become aware of the falseness in our "loving".

The perception of Truth is not a function of the conceptual mind. Error creeps in when we view a fact or an event from a personal point of view. Party loyalty is the normal discipline of political life. But the moment we subordinate the welfare of the larger group to party interests, it introduces conflict and error in our life. Every happening or event has a place in the scheme of things. We can perceive its significance when we do not relate it to our personal benefit. The moment we are aware of this falseness in our thinking there is perception of Truth.

The intelligence that is behind Love and Truth is essentially the same. It is the capacity to see things in the context of the whole. It is the wisdom of the spirit.

Maa has met many of the most subtle and learned intellects of the world. She tackles all problems with an effortless ease that is amazing and people ask ; " What are you ?" "Who are you?" The answer is simple " I am whatever you think me to be," a perfectly correct answer statement.

My book is a record of Maa's life all through. It contains authentic descriptions of happenings at different times. The

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interpretations of their significance demands extraordinary spiritual and psychological equipment. In fact Maa herself is the only person competent to evaluate such experiences.

The book is an invaluable document recording the author's authentic experience with Maa at different levels of intelligence, leaving the interpretations to psychologists of the future.

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PREFACE

“ Om Tat Sat Ma”

Shree Ma said, “All is One & One is in All. Because he is there, you and me exist.”

In this holy land of ours people of outstanding stature manifest themselves in all ages and times to revive spiritualism. In our age such an outstanding manifestation is Shree Shree Ma Anandamayi. She was a miracle for two reasons ;- For one She revealed Herself in the form of a Woman – A typical housewife hidden behind the veil. Secondly, behind Her revelation in public was not prompted by any conscious effort in the form of any kind of penance. The entire process was a spontaneous outburst proclaiming the coming like a tempest that carries everything in its wake. Ma used to say, “I blow like a air”. – True

At the vital contact of the flow of the tempest, lives of many have been revived in to a second birth. One of them is me incidentally. Everything about me, right from the naming upto moulding of my life is the craftsmanship of the Mother.

The sole aim of Ma Anandamayi was to motivate the lives of human beings Godwardly. Specially due to Her divine vision She evoked the spirit of Gouri within a woman. “ Yatra Nari Tatra Gouri”. Wherever there is a women there is Gouri”. With the same goal in view, Gurupriya Didi, who served Mother whole heartedly an unstintedly was an inseparable associate in Her divine Leela, founded a Kanyaapeeth at holy Varanasi Dham and many brahmacharinis had their lodging in that Kanyaapeeth, many of them from their infancy were initiated into the means of elevating

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their lives to a divine existence.

As a resident of Kanyapeeth they had the rare opportunity of direct participation in diverse divine modes (Leelas) of Shree Shree Ma. Ma's Leelas and utterances were recorded by many with the highest pitch of commitment and sincerity. While reading this book, I am sure, those who were acquainted with the Mother would be gratified and satisfied for having an opportunity to once more getting a direct view of Her in an incarnate form. They would be able to realize in what diverse ways the Mother inspired those who came directly under Her aegis – some times by Her indulgent affection and sometimes influencing them by the regulating power of Her strict discipline – to mould their lives into ideal form. One of the Brahmacharinis Vishuddhadi for instance had the rare fortune of serving the divinity embodied Universal Mother by bathing Her, cooking food for Her consumption, massaging Her feet and lying down near those very feet. In this way she was able to purify and gratify herself.

Many would be able to know from this book the detail account of Savitri Maha Yagna performed by Ma's Kheyal at Varanasi. Besides many miraculous divine incidents have been recorded at various junctures. Shree Shree Ma laughed, played with Kumaris like Vishuddhadi, Pushpadi, Chitradi, Geeta and others. Ma was dressed as they liked to dress Her and sometimes even wept resistlessly on detecting some lapses in them. She prostrating Herself at their feet crying effusively with eyes moistened with tears was saying "Forgive me, forgive me thou Goddess in the Kumari form".

Finding Her bathed with tears repeating the same words in a state of trance, Gurupriyadi struck dumb with surprise said, "Ma, Why are you asking for forgiveness? It is we, who are at fault at every step." "Ma replied, "Didi the faults committed by

those who are called upon to gather around this body are no less associated with this body."

In this way the Mother identified Herself with all. As we realize it we should be alert and attempt to do no wrong lest it should go down to Her and bring tears to Her eyes. The responsibility of keeping the Mother free from tears rest with Her children.

We can get these wonderful instructions from the anecdotes I have given in this book. I hope that all will read this book and be gratified by deriving inspirations towards the life divine.



MOTHER - BLISS INCARNATE

*“Ya Devi Sarvabhuteshu Shantirupena Sanshita
Namastasyai, Namastasyai, Namastasyai Namo Namah”.*

Shree Shree Chandi

Mahamahopadhyaya Gopinath Kaviraj (Padma Vibhushan) reveals that in the autumn of 1928, under the request & guidance of Late Pt. Padmanath Vidyavinoda decided to see Ma in Benaras. Influenced by the pamphlet written by Late, Mr. Kunja Mohan Mukherjee alias Swami Turyananda on Mother & coming to know about the miraculous feat performed by Mother in saving his son from an impending snake bite through Her grace, he set out to have Ma's "darshan."

Mother absorbed in Samadhi was really an ennobling site to experience. Mr. Kunja Mohan Mukherjee was known to be a fastidious critic of men and things and who spared none from his attacks, seemed to me to carry special weight. The trance of Samadhi must be allowed to run its full natural course and any artificial method of breaking it up was fraught with grave risks. All were ultimately aware of it. I was waiting outside Mother's room waiting for Her Samadhi to end naturally. But it took more than three hours for Mataji to come out of it & after three hours I came back home, apprehending that it may take an indefinitely

long time. Gopinathji further writes ;-

It was on the 6th Septemebr, that I first paid a visit to Mother. I came back to Mother's place on the 7th as already arrange. It is difficult to analyze after a lapse of many years, my first impression of Mother & to explain in words what exactly I then felt. I can only say that what I saw with my own eyes, far exceeded anything of a like nature I had ever seen before: It was a dream, as it were, realized in life on Her devotees who had come from various walks of life to get a glimpse of Her "Samadhi Darshan", felt a sort of magnetic charm in Mother's personality. The fact is that all of us felt as children in the presence of our own mother. Cold formalities were replaced by Mother's warmth of familiarity and intimacy. Mother treated us affectionately like Her own children, with least reserve and constraint. The whole atmosphere was one of a friendly gathering imbued with vivacity & joyousness.

Her utterances were all monosyllabic "Bijas" mixed with Sanskrit Vocabulary here and there ! Her graceful pronunciations were immaculate. Several unknown words were interspersed as if from Heaven! The language of Her utterances was unique. Mother melted into tears or ejaculation, or even would become rigid and pass into a trance- like condition. The Trance- like state was also induced many times when "bhaktas" offered flowers at her feet or in other ways tried to propitiate Her. The response was immediate !

Then or even now there exists differences of opinion concerning the precise status of Mother. Some held the opinion that She was Goddess in human form. According to some She was Ma Durga, some held the view that She was Saraswati or Radha or Brahmavadini as of yore or perhaps an Incarnation of

the Divine who has come down to the earth to relieve its sufferings. To quote Ma, "There are as many ways to as many opinions".

Swami Dayananda of the Bharat Dharma Mahamandal visited Mother and had a personal talk with Mother.

Swami put several questions to Her which She readily answered with Divine ease. Thus—

Swamiji :- Mother what are you in fact? People hold different views regarding you & no agreement seems to exist. What are you to say of your self?

Mother :- You want know what I am. Well, I am what you consider me to be – not more nor less.

Swamiji :- What is the nature of your 'Samadhi'. Is it 'Savikaipa' or 'Nirvikalpa'? Does mind exist then?

Mother :- Well, it is for you to decide this question. All that I can say is that in the midst of all apparent changes of state in body and mind, I feel, I am always the same ! I feel that in me there is no change of states. Call it by any name you like. Is it Samadhi? Several such questions were put and answered to the point.

Before I proceed any further I would like to throw some light regarding Mother's "Kheyal" in my life.

It happened Almora Ashram when I made a hectic climb up to a certain Temple (I don't remember the details about that Temple) with Late Dasuda after which I started having acute breathing trouble & my breath was not coming down i.e. I just couldn't breathe down wards! I was gasping for breath and asked Mother to relieve me of this condition. Ma gave me a pleasant & sweet smile of confidence & instructed Renukadi to give me

certain powders mixed in proper proportion dictated by Her. To my great surprise & relief felt completely OK. I could now breathe normally. While parting from Her next day, She kept Her "dristi" on me through out, till I was out of Her sight, probably to drive out any evil forces around me !

Once, when I was in Dehra Dun in my bungalow, I got very high fever in the cold winter night before my departure from there to Kolkata. I covered my self with blankets, quilt & wore a blazer also with the fire place beside my bed. My Mother Smt. Binadevi, after seeing and judging the situation, went up to Ma in the Ashram without mentioning anything to me and informed Her about my condition. I was not at all aware when my Mother was in conversation with Ma Anandamayee. All of a sudden my fever came down to normal & I just removed all the warm coverings on me & felt very comfortable indeed~ The high fever that was there for two or three days vanished in a giffy the moment Ma came to know about it.

Shri. Gopinath Kaviraj says : The greatest thing that struck me most was Her personality. Her physical features were magnetic. Her smiling countenance, the sweetness of Her expression, the simplicity of Her like & behavior, Her unassuming & genial manners, the cordiality & warmth of Her relationship with all, coupled with Her extraordinary holy life & wisdom, made Her an object of universal attraction & adoration.

Firstly, it is well known that Mother did not receive any Diksha or Initiation of any kind from & external "Guru" and She Her self does not give Diksha to anybody. In other words in the technical language of the Sastras, She claims neither a Guru nor a Sisya. But an informal Diksha, not one taken from any outside agency, - She certainly had in 1922 at the age of 26 years. This

Diksha was not of the usual type known to us, but it did represent the initiation of some spiritual activity within Her body – an initiation activity which did not owe its origin to any source other than Her own self. Like Buddha (Keval Gyani), whose illumination had its source within.

It is not known exactly whether any type of self generated illumination is analogous to the nature of Mother's personality. Mother is not comparable to a Pratyekabudha, who is in different to the fact of Universal misery. Mother is keenly sensitive to the sorrows of the world to remain contented with an isolated experience, even it was possible, unlike Pratyekabudha. She has always that Cosmic & Trascosmic Consciousness precluding any possible exclusiveness of out look. Mother represents an integral self awareness which never tolerates even slightly an idea of separation or distinction from the integral Central Being. The view which accepts Mother's personality as Avatar is dismissed.

She has said time without number that Her body is not like that of any ordinary person generated through Prarabdha Karma. She has had no previous life to account for Her present existence, nor will She have a future life to continue adjustment of Her activities in present life. The fact that She was aware of what was happening around immediately after Her but is an illustration to show that Self- awareness was bound with Her & was not the effect of either Her so-called Diksha or Her so called Sadhana at Bajitpur.

Mother says that all Her activities are really spontaneous & not prompted by will or purpose, nor influenced by & colored by desires. It is the Great Power beyond the will which is working from within. She distinguishes between Maha Shakti & Ichcha Shakti, saying that while former is like the fire, the latter is like the

smoke that issues out of it. In Mataji's case who has the Cosmic mind, it is Pure, Ineffable & Absolute. Of course Divine Will does exist just like the Supreme Power. The Divine Power is free and unobstructed in its functioning. Mother's movements take place spontaneously & that She does not hold Her self responsible for any of them. They are confined to the present & they rest there as in the heart of Eternity.

From this it might be inferred that She is always in a state of purity. She is governed by the forces working from above. Her system is like a stringed instrument giving out notes, not of its own initiative but in response to shocks or vibrations received from outside. When people of our world are frustrated & tormented & feel helpless & beckon to personalities like Ma Anadamayee, or to Brahma/God or the Supreme Power ; then the Supreme Power responds positively as per requirements. As to why the Supreme Power should have expressed itself in a particular way of human body is a question to which an ordinary man is not in a position to reply.

The experience of Sarvatmabhava was experienced by Mataji in Her earliest days.

The second stage is called Bhava Samadhana. It arises out of and under influence of Supreme Reality under different channels of expression. In this stage which represents a more advanced condition than the first one. In this stage the seeker remains immersed in the integral Bhava, insensible to any kind of outer stimuli. Mother has gone through both these stages.

The third stage is called Vyakta Samadhana. In this condition the fire of knowledge burns as fully within the individual as it does outside. In the next stage, which represents perfection & is called Purna Samadhana. All kinds of dualities

melt away. This state is immanent, is Nirguna as well as Saguna. It is free from the ripples of thought vibrations. This is Samadhi in the proper sense of the word.

It is evident from the above that the state of Mahayoga bears a faint resemblance to Mother's own condition. One main point still remains between the two i.e. Mahayoga is the logical culmination of a series of prior Sadhana. Mother's state, as such was not evolved in that way. It has appeared with her & will disappear with Her. Mataji can be looked upon as being Nitya Siddha or Swayam Siddha or simply Devta.

We always find that in spite of apparently diverse attitudes or poises in Her mind and body she always Herself is one and the same. In the midst of tumultuous uproar, She maintains an broken silence & in the depth of Her silence She speaks out eloquently. In judging her we should not be taken away by Her Samadhi or Vyutthana. She played the dual role of Silence personified in the luminous peace of Silent Self, and on the other hand a self – imposed playful attitude displaying like Kaleidoscope- the shifting visions of series of pictures, bound together by certain bond of affinity or sequence, the secret of which is hidden from the view of ordinary man.

What is really needed is to feel that She is our Mother, and we are Her children. Instead of trying to judge who she is actually. After all where is the need, for such an approach if she gives to us intuition powerful enough to recognize Her. Mere words and books cannot do justice to make out as to What or Who She is! As mentioned in my early publications that I recognized Ma, of course she gave the power & eyes, very surely as Poorna Brahma Narayan when I was a small kid going to school, at the age of ten or so. We should cry out to Ma unstintedly, every day for Her actual descent & benediction.

Before concluding, I would like to quote a few words of advice from Mataji.

1. Every moment belongs to God. Endeavor to keep your mind dedicated to His feet. God, the Ocean of Mercy, whoever blesses the world, pours out His grace at all times. It is incumbent on man to consider everything that happens to be for the best : 'For the best' denoting what is most helpful towards the realization of the divine, the realization of the fullness of bliss.
2. The sovereign and universal remedy is the contemplation of the One. To think only of Him & to serve Him at all times is essential for every human being.
3. When you leave everything to Him Who is the fountain of peace, then only may you hope for peace.

Jai Ma

DESTINY MAKER MA ANANDAMAYI

Ma used to say, " This Body has come to you all because of your Karma. Karma Dharma is the main support both ways. "

Throughout the twenty-four hours abide in the awareness of the Presence of God. Then only can there be hope of Realization. Who can foresee at what moment. He may choose to reveal Himself? This is why one must ever keep wide awake.

Let your thoughts dwell constantly on the Supreme Reality – endeavor to let your kind be absorbed in THAT.

At all times be truthful in speech, uncompromising in self – discipline and devote yourself to the study of books of wisdom and to 'Satsang'. Cherish the company of those who are helpful to your quest, avoid those who distract you – in other words hold fast to the Good and shun the merely pleasurable. If you live in this way and spirit, the help you need will come to you naturally – masked.

Day and night should be spent in the quest for God (Sadhana-bhajana). The desire to find him has to be specially fostered. To be human being means to place first and foremost the desire to know one's Self. Except for the little time necessary for the service of the family, all the rest must be devoted to "Japa", meditationm, the reading of scriptures, worship, prayer, self-

dedication. Yearn & cry for Him for His own sake. If opportunity arises, seek Satsang. Whenever this is not possible strive to keep the constant awareness of God's presence enshrined in your heart.

To frequent the company of saints, sages and seekers after Truth is incumbent on man. Association of this kind will help to awaken his interest in that which is Real. The more consistently one seeks the fellowship of the spiritually minded the greater will be the benefit.

To associate with pilgrims on the path to Self-realization means to open oneself to good sense, to right discrimination. But taking a wrong path leads to distraction and restlessness.

When no opportunity can be found for coming into the physical presence of the holy & the wise, it leads one to contemplate Vasudeva, the Divine Dweller in every human heart. By cultivating His Presence one prepares one-self. One should select activities & surroundings that are apt to induce divine thoughts and aspirations (sad-bhava)

Just as without the help of teachers & experts one cannot become proficient in the worldly knowledge that is taught in universities, so that the sublime knowledge of the Absolute does not come without the guidance of a competent "Guru". To find Him is the problem, whether it be for spiritual progress, liberation, or any other matter, however insignificant it may seem.

At this phase, I would like to quote a few valuable gems of advice of Ma to the readers all over the world :

- 1) "Do not keep concealed within yourself what weighs on your mind. If you write to me every details comprehensively, freely & frankly, your heart will be unburdened ever more. Father, why have you kept it suppressed within yourself for such a long time? To confide it to this body (Mataji) brings relief, does it

not? Truly, this body belongs to all, for this reason it behaves & speaks, as far as possible, so as to fulfil the needs of the people with whom it deals at any particular time.

When the worship of an image or any other pooja is performed according to the rites laid down in the Sastras as accepted by all "brahmana" priests, and when Kumari pooja forms part of the ceremonial as prescribed by the Sastras, then the brahmana priests & other concerned must be allowed to have their say according to what they feel."

JAI MA

MOTHER AS REVEALED TO ME

Happiness does not depend on external factors, it is worked out to cultivate the kind of happiness that comes from within.

--- Bhaji

It is indeed my coveted honor and proud privilege for having been given such a grand opportunity to attempt to express my humble views on the magnanimous Ma Anandamayee.

Shree Ma Anandamayee was more than a Divine Incarnate of God; She was The Almighty. Herself in feminine form. She revealed Herself to me as "Poorna Brahma Narayan" from the age of about ten when I was just a kid. She often refers to herself as "This Body" which means that inside "This Body" of Hers made of flesh and bones, the Almighty has taken refuge in various forms. This Almighty I refer to is "He" whom everyone yearns for! The complete Almighty Dear God or Brahma who is the Creator, Maintainer & the Destroyer (if required) of this Universe, without whose "Kheyal" a single leaf of a tree cannot move and flutter. On the other hand if She wishes, using Her Divine Will a man can even conquer the whole world, so to say. It is She who gives an individual the power to see Ma in Her Divine Form & experience "Divine Bliss" in every sphere of activity. By full surrender to Her Divine Will and doing one's duties with "Bhagwat Seva Gyan" without any expectations (selfless service) and putting the individual's full strength to do one's work/duties

as best as possible. Then only one can succeed in life. One must try to drive out the ego and self-centeredness, thinking themselves as the "Doer" of every piece of work, where as the Mother executes Her Divine Will through us as the media. This is the main cause of sorrow and pain in life. According to Ma Anandamayee, the moment one surrenders fully one is free. This is "THE WAY" to eternal happiness. According to Padma Bibhushan Pandi Gopinath Karviraj, one of the main individual disciples of the Mother, who with his intuition has understood Mother fully well and She has revealed Herself to him in innumerable ways" All fetters are then snapped as under and the "Impossible" not only becomes possible, but enters into the actual fibre of our being". "The above phenomenon happens only when Her Grace shows itself. Peace and Freedom are eternally restored to the soul and man realizes the Highest Goal of his existence."

All devotees of Ma fully agree in believing that "Bhaiji" or Sri. Jyotishchandra Rai, came nearest in understanding Mataji's personality. Bhaiji's official designation was Personal Assistant to the Director of Agriculture, Govt. of Bengal.

Once Bhaiji was tempted to ask Mataji, "Please tell me who or what are you?"

Mataji laughed aloud and said, "What a childish question to ask! People have various visions of Gods and Goddesses (in me) according to their own conditioning. What I was before, I am now, and shall be hereafter. I am whatever you or any body may think I am. Why don't you look at it this way : That the yearnings (of seekers after Truth) have brought about this body. You all have wanted it and so you have found it. That is all you need to know."

Shashi Bhushan Das Gupta, a professional photographer from Chittagong had come to Dacca during the Puja Vacation of

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1926. He was very anxious to take photos of Mataji. Bholanath, assisted by Bhaiji guided Mataji's steps to a sunlit spot outside. Ma was in an inert condition of "Samadhi" at that time. Shashi Bhushan exposed 18 plates. When he developed them he was amazed to find that the first 17 were totally blank. The last one showed the sitting figure of Mataji, but there was shadowy form at her back. In great haste he printed this negative & to his amazement found that the form was that of Bhaiji himself. Actually Bhaiji had been standing very far beyond the range of his focus, while he took the photos. There was semicircular mark on Mataji's forehead.

Questioned about this phenomenon (of telepathy), Mataji later said, "When Bholanath & Jyotish (Bhaiji) came to take me outside my room, I had the "Kheyal" that my body was surrounded by a very bright light. This may have spoilt the few plates. This light began to diminish gradually until it remained concentrated on the forehead only. I did not see Jyotish (Bhaiji) but I had a "Kheyal" that he was standing at my back. Mataji's "Lheyal" was synonymous with accomplishment. This itself worked as a pervasive law of nature rather than a spectacular departure from the norm.

Another similar incident occurred in Dehra-Dun much later. The picture of a child was superimposed on the subject of the photograph.

Bhaiji writes : "Through the kindness of Bholanath I had the good fortune to see Mataji. I was startled to perceive the blending of a great "Yogic" state of perfect equanimity and that of a retiring young wife. I realized that ma was The Brahma or the Almighty Lord Himself & felt that I had come to the end of my search."

Subsequent to full surrender to Ma's feet, after every action and performance, success follows automatically. For this to happen it is needless to reiterate that one should be pure in heart & mind, following the path of Truth; the other good points follow automatically without much effort. Her Divine Will or "Kheyal" takes a very positive and firm attitude.

Shree Shree Ma Anandamayee is beyond Time & Distance. Through Telepathy, She could maintain relationship with others who actually lived miles away from Her. According to Ma "The name purifies". Just repetition of God's name earnestly self-purification is attained. So simple, isn't it, readers?"

Once Ma called for Bhajji to come and see Her. Bhajji was apprehensive & felt nervous to leave office in front of the Director of his office & go to Shri. Ma since She beckoned him. But he need not have worried. On his return he found that the Director obviously had not even noticed his absence. Later, Bhajji asked Mataji, "Why did you send for me like this?" Mataji answered smilingly, I wanted to see how far you had progressed in these months. Besides, how else would I have got my name?"

Nothing was impossible for Her. She had X'ray eyes and could see the past and future of any person in the world, several years back in the past & in front in the distant future.

I am reminded of one incidence in my life, when I was unwell & had to appear for very important exams. Mother took pity on me & gave Her Divine blessings by assuring me that whatever questions I studied before the exams, will appear in the examination papers. In the limited time in front I could go through only a limited question set in every subject. Needless to say that only those questions I studied appeared on record in the papers. I got distinction marks in all the papers by Mataji's Grace ! When my maternal uncle was down with typhoid and all the

doctors had given up hopes of his survival ! Ma, with the influence of Yogic practices, lying by my uncle's side, warned my grandmother not to turn her face the other way even by mistake or through curiosity, otherwise she might have had to lose her son forever. My grandmother resisted all temptations just to have a glance of Ma's spectacular performance in a big battle with "Yam Dev" probably who was deputed to put an end to my uncle's life. This way She drove away all chances of my uncle's death. To the surprise of my grandmother, my maternal uncle asked for drinking water at dawn. He was safe and succumbed to high typhoid fever. There are many more instances of Ma's Ashim Kripa on us.

Ma Anandamayee was in fact omnipresent, omnipotent & omniscient ! She is the dire need of the hour ! My unstinted salutation to the Almighty Creator of the Universe Ma Anandamayee. I assure you, dear readers, that She will be with us for all time to come ! She Herself once told me this with full firmness, provided we offer our prayers to Her wholeheartedly !

At this juncture I would like to quote some of Her utterances for the benefit of all humanity !

- 1) It is through the search after Truth that man can elevate himself. This he should regard in the light of a duty.
- 2) That in which there is no question of Form & Formless, of beyond Form & attribution, of transcending even the beyond – That alone is worthy of human aspiration.
- 3) Man must go out in search of that which is concealed behind the world. He should choose an abode that will make it easy for him to proceed to his 'TRUE HOME'

JAI MA

SHAKTI ROOPA MA

Mental stability and happiness are two factors very important in life.

—Swami Vivekananda

The early devotees of Mataji were all used to perform Kali- Puja since their childhood. Midnight drew near. Mataji was sitting in Her own room in a state of "bhava". Mataji with the help of others had a bath & changed in to a new sari. Mataji was made to sit in front of the image. Krtana was going on as usual. The atmosphere was suffused with the fragrance of flowers & incense. The congregation waited for Mataji to invoke the presence of the Goddess.

Mataji started performing certain "Kriyas" with Her left hand. After a few moments she stood up & said sharply to Bholanath, ' I shall sit in my place, you can do the puja. Like a flash of lightning she sped through the crowd and sat down near the image. Bholanath could not understand the instructions of Ma to him to do the puja. Before Bholanath's negation he saw a living Kali in place of Mataji. Mataji's fair complexion had darkened, her eyes became fixed & enlarged like those of the goddess Kali. In her offered them to Mataji reciting within 'mantras' of the Devi- Puja. The next instant Mataji bent forward, so that the entire upper

part of her body was flat on the floor. This limb pliable posture was peculiar to Mataji. Without raising herself she said, 'Close your eyes'. Every body obeyed. But Mahadeiya did not obey Mother. People found that Mahadeiya, the wife of our gardener, was standing under a tree outside & looking in to the room. On being told, she also shut her eyes. All this happened within a few seconds. The atmosphere was surcharged for the people to meditate. After some time Bholanath asked them to open their eyes. Mataji was sitting up, covered with flowers of different colors. The ineffable beauty & majesty of Her countenance filled every heart with awe, wonder & homage. Mataji was not in favor of any animal for sacrifice. So on this occasion purnahuti was withheld at Mataji's instance. The 'puja' was concluded, but the fire was not extinguished. The people returned home awe-struck with Mataji's Shakti Roopa.

'At this juncture, I would like to present to the readers all over the world, a few of Mother's advices as Amrit Vani:

- 1) You cling to that round rolling thing believing that it constitutes your wealth; this is why there so much trouble & confusion. This whole passage is based on a play upon words, almost impossible to conceive in English. 'Gol' means round, 'mal' possession & 'golmal' implies trouble & confusion. "What is this 'round thing'? Money of course. Try to cling exclusively to Him Who is the Whole, where one can speak neither of form or formless & where trouble & confusion are non-existent."
- 2) Abide by your duty. To live in the home that he has created for himself is surely fitting for a householder. Do not, however, neglect the search for your real Home. Only when this is found has one truly come home.

JAI MA

MOTHER : AS I CONCEIVE AND AS I EXPERIENCED

The growth of your maturity to know what to do and how to accomplish goals, is the most wonderful asset.

—Swami Vivekananda

On April 30, 1896 a child was born in Kheora in district Tripura in rural Bengal, a daughter, who is now known throughout the country as Sri. Ma Anadamayee, or simply as Mataji. Ma has met many of the subtle and learned intellects of this world. She tackles all problems with an effortless ease that is amazing, and people ask : “What are you? Who are you? The answer is simple : “I am whatever you think me to be”. A perfectly correct statement !

Light is invisible, but makes all things visible. Its function is to reveal the structure & beauty of things. We do not know what Light is; we can know its existence by its effects. Likewise Love is invisible. It can be known only by what it reveals to us – the beauty hidden in the heart of man.

People are amazed and ask : “How is it possible for Ma to love & understand thousands of Her devotees?” The Truth is simple. Normally, we do not see each other as we really are ; the barrier of the separate self obscures our vision, & we create a

world of our own, darkened by the shadow that the self casts upon every thought & feeling. Ma lives in a world where there is no darkness at all. One has to only stand in the radiance of Her Love to realize that, though it is a mystery that baffles the mind of man, it is an intense reality. To be with in Her presence is to know that one is understood and forgiven. Love is everlasting forgiveness.

This seems to me to be the secret of Ma's marvelous, but often unintelligible endeavors to respond to the needs of Her numerous devotees. She undertakes apparently purposeless journeys, but when closely examined, they are an answer to the call from some devotees who need Her presence. She lives only for the world; She has few needs of Her own if any. In that state of mind, she becomes the pure channel for the descent of grace. The process may be conscious or unconscious.

The study of such a life is indeed fascinating, of absorbing interest not only to the devotee, but to the student of psychology of spiritual genius. Mystics have often been the products of apparently unfavorable environments. What is nature of the soil, the climate that produces goodness and Love & the subtle wisdom that sweetly ordereth all things? Formal education, the development of the conceptual mind does not seem to be a necessary factor in the efflorescence of spiritual genius. There is an intelligence that has no relation to the logical intellectual mind, but which is able to pierce through error and falsehood & directly perceive Truth.

The perception of Truth is not a function of the conceptual mind. Error creeps in when we view a fact or an event from a personal point of view. Party loyalty is the normal discipline of political life. But the moment we subordinate the welfare of the larger group to party interests, it introduces conflict & error in our life. Every event or happening has a place in the scheme of things.

We can perceive its significance when we do not relate it to our personal benefit. The moment we are aware of this falseness in our thinking, there is the perception of Truth.

The intelligence that is behind Love & Truth is essentially the same. It is the capacity to see things in the context of the whole,. It is the wisdom of the spirit.

Mataji or Shree Ma Anandamayee occupies an unique positive position in the contemporary cultural milieu of India. She has not inaugurated any new movement of thought or religion; She has no messages to give or missions to fulfill. Yet She attracts to Her people belonging to all faiths, coming from all walks of life & all age groups. "Her involvement come in quest of Her limitless dimensions. Very humane in Her concerns, yet she is Supremely unconcerned. Her involvement is simultaneous with a zest in all kinds of human endeavor. No aspect of human concern is without interest for Her. Since no parallels of this unique blend of characteristics can be drawn, it is not possible to say who or what She is !

Another bright incidence, took place in my home in Calcutta which is worth mentioning. Ma's immaculate ways and methods to handle the Universe, so to say, is astounding! My maternal uncle Shri. Brojendra Kr. Bhowmick was an atheist by nature & was of the opinion that Man can do everything in this world. He was a big scholar, a political party worker & leader, but very good and perfect natured personality & knew no fear. Many times, Ma used to encourage me on different tough occasions by saying. 'Try to be bold & without any fear like your maternal uncle".

In course of time my uncle was suffering from throat cancer. So deep was his wound that his party colleague Dr. Panchanan Chatterjee tried to cure him by surgery, but at one

stage he told my uncle that further penetration may prove to be fatal. So he bandaged his throat & my uncle stayed with that bandage with unbearable pain for a few months more. In that stage Mataji visited him by beckoning to him. "Anu I have come". My uncle expressed his condition by saying " You have struck me very heavily this time' To which Ma replied that God sometimes acts very sternly to change the mode & ways of thinking if it is wrong. "Try to detach your mind from your body & you'll feel much relieved." On being asked at once stage before Ma came for a second visit as to what are his views now regarding Ma? He replied an agnostic "Moksha" isn't possible. My uncle offered flowers etc. & did Aarati to Ma as lord Durga & She accepted his puja as the magnanimous Ma Durga.

After he passed off, Mother explained in Her unique style that the soil was very fertile. I just had to sow a seed in it and everything is OK. Incidentally when the body was being lifted away from inside the house my sister Smt. Meera Chatterjee had a glimpse of a small boy standing outside! Probably the Heaven had sent a messenger to transfer uncle's soul to the Heavens. That boy disappeared soon after.

Naturally enough, my grandparents were in tears and asked Ma, grief stricken, as to where Ma will place their eldest son's soul. Ma promptly replied to console them and said, "Anu is going to take a Balsanyasi's" birth. This pacified their soul to some extent. Such was the devotion & belief of my whole family on MA, so to say.

In conclusion, I would like to quote a few general advices of Ma to the common people:-

- 1) It is desire that causes sorrow, but the will to realize God is itself felicity. Be it certain that He will cleanse & comfort yourself & take you into His arms.

- 2) Let His Name be ever with you imperceptibly, relentlessly; time is creeping away.
- 3) Verily, abounding sorrow is the essential characteristic of life in this world. Fix your mind on God.
- 4) It is possible to practise God's Name under the most adverse circumstances. He causes everything to happen & therefore ever near.

JAI MA

THE "MA" OF DACCA BECAME "MATAJI" FOR EVERYONE

Ma used to say, " You can obtain "THAT" only if you pray for "IT" unstintedly. "

Mataji sometimes described herself as a bird on the wing. This comparison is very apt. The free bird soaring in the blue vault of the skies alighted in Dehra – Dun accompanied by Bholanath & Bhaiji. Then from there they went to Raipur, a village in the hills nearby & took up residence in a dilapidated Siva temple in the vicinity. The ancient temple owner was a local man of some status. His fortunes had dwindled & he was in ruins. The place was not in order at all. It was overgrown with weeds & choked by tangles of wild shrubberies. Snakes & scorpions abound & there was no electricity or water. Bhaiji managed for food & water from the village.

By and by people from Dehra-Dun started trekking along to Raipur for a 'darsana' of Shri. Anandamayi from Bengal. The 'Ma' of Dacca became 'Mataji' for everyone.

In a language peculiarly her own, Mataji answered the queries put to her by the new comers. She made the following statements to the people in her own unique style:-

"An eternal relationship exists between God & man,

'Mataji' would say. But in His Play it is some times there & some times appears to be severed. It is not really so, for the relationship is eternal. As such you can begin anywhere.

"If you say you have no faith on such things, you should try to establish your self in the conviction that you have no faith. Where 'no' is, 'yes' is potentially there as well. Who can claim to be beyond negation & affirmation? To have faith is imperative. This is why human birth is such a great boon. Everyone surely believes in some thing or the other.

"A man's belief is greatly influenced by his environment; so you should be in the company of the holy & wise. Belief means to believe in one's own Self; disbelief means to mistake the non-Self for one's Self.

"The light of the world comes & goes, it is unstable. Go for the eternal light which never is extinguished. By this light you behold the outer light & everything in the Universe, it shines within you, and only because the Supreme Knowledge of the essence of things lies hidden in you deep inside, & so it becomes possible for you to acquire knowledge of any kind.

"Indeed the whole world is yours, of yourself, your very own, but you perceive it as separate. To know if to be yours gives happiness & vice-versa. Is it not true that when you are occupied with congenial work you don't feel tired and vice-versa.

"Try to grasp this significance of "all is His" & you will immediately feel free from all burdens. None will seem alien, all will be yours, your Self.

"Either melt by Devotion the sense of separateness or burn it by my Knowledge- then you'll come to know your Self.

"By virtue of the Guru's power, every thing becomes possible. So a Guru is a most. Guru should be made your constant

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companion. He is also nameless & formless, for the Supreme to be it is possible to be everything & yet nothing. Pray ceaselessly that He may reveal himself to you as the Sadguru, Unless you discover the inner Guru who dwells in you, nothing can be achieved. If you do not want a Guru, then bind your self by a routine "sadhana."

"When prayer does not spontaneously flow from your heart, stop taking pleasure in fleeting things of this world. Turn yourself from pleasure in material substances & objects, pause & say, "Look here, you are being fascinated by the glamour of this!" Yet is there a place where God isn't there. He is omnipresent, omnipotent & omniscient. Family life, or the ashrama of the house holder, can also take you in His direction, provided it is accepted as such. Thus self realization is attained.

"Nevertheless, do not hanker after anything like fame, name or position. The kingdom of God is a whole, & He alone will give you want & hanker for, provided you inherit it in the entirely; then only remain content.

"Apply your reasoning power, your intellect to the quest for Immortality – all else will follow automatically. It is just like a tree being watered to the roots. The tree grows up by its own power, throws out branches & leaves, gives forth blossoms & fruits at proper seasons."

"The Supreme duty of man is, therefore, to undertake the quest for his true Being, either by "devotion" or by the path of self inquiry. In the former the 'I' is lost in the 'Thou'. The latter involves the search of the true 'I' – it is He alone who is found in the 'Thou' as well as in the 'I'.

Now a few questions and answers with 'Ma' regarding my Mama at the very fag end of his life.

Q. : My mother to my Mama : "Why don't you beg 'Ma' to save

your life?"

Ans. : Maternal uncle : "He who creates the Universe can at His sweet Will destroy it. Why should I beg for my life?"

A staunch atheist turned agnostic tried to pacify and console my mother by saying' "We'll meet again at the Head Quarters ! Don't cry. This brave & fearless young man had a very good sense of humor.

My grand mother, after mama breathed his last saw the almost beheaded open throat when his head swayed to one side after he breathed his last was given Darshan of 'Chinno Mastaa' (beheaded) Ma Kali by Mataji Herself!

Out of sheer grief & dismay my grand mother posed to "Mataji" :-

Q. Chapala Ma : Where have you taken my son away?

Ans. Mataji : With a smile said Anu (my mama) has been given a new life of a Bal Samyasi. This message consoled my grandmother.

JAI MA

NIRMALA – MA ANANDAMAYI

Bhuban Ujwala Janani Nirmala

Poorna Bistarini Ma

--- Bhaiji

On April 30, 1896, a second child was born to 'Shri Bipin Bihari & Mokshada Sundari Devi in Kheora. Before & immediately after, the birth of this child, Mokshada Sundari (Didima) had frequent dreams of Gods and Goddesses. The infant began to thrive steadily & normally. In due course, the Naming Ceremony took place. The happy couple looking upon their daughter's tiny but perfect form, named her Nirmala Sundari Devi. Nirmala means "immaculate". Nirmala never expressed a wish or desire for anything for her self. Nirmala grew up to be a very happy and cheerful girl. Her sunny disposition earned her many nick names such as Hasi (smiles) & Khushir (the happy one) Ma. She was a general favorite not only among her family but with neighbors, Hindus & Muslims. She was welcomed in every home.

Another prominent feature of the little girl's personality was her unquestioning acceptance of the biddings of elders.

Once, as a child, Nirmala was taken to a fair by a relative, who put her down before a Siva temple. The aunt was so engrossed to see the fair that she didn't return to the child for a long time. At last, reminded of the child, she is great trepidation

hastened back only to find Nirmala sitting like a little statue motionless & staring into space unmoved even an inch!

Bipin Bihari giving his little girl lessons in reading, had pointed out that she was to pause when she came to a full stop. If Nirmala came across a long sentence, she would twist & turn and contort her little body in the effort to arrive at the full stop in one breath. Such extreme obedience naturally annoyed her mother at times, but she couldn't scold her, as the child's good intentions were so obvious.

Nirmala's education was quite elementary and as such she didn't receive the formal education for higher studies. After a visit by the Inspector of Schools, she along with three other little girls were chosen to be promoted to the Lower Primary School. The Inspector had found her as well prepared as some of the brightest and regular students of her class. In spite of everything, Nirmala always secured a good position in her class. Ma often used to say. "Talks about Shree Hari is real; other talks give pain and are useless"

This fact has been explained by Sri. Anandamayi Herself. Referring to this phase of her life, she laughingly said. "Some how or other, I invariably happened to look up the very questions the teacher would ask, and consequently he always found me well prepared even after long absences. The meaning of unknown words would occur to me spontaneously. My parents hardly ever found time to help me with my lessons. So actually my education is extremely rudimentary. Who after all would attempt & wish to educate the One with the Supreme Knowledge?

Nirmala's father would say some times, "Come & sing with me. We shall sing the praises of Hari" since her father was a good and devoted singer.

“Who is Hari?”

The Lord of the Universe. He is very big & great. We are all His children.”

“How big? As big as this meadow?”

“Much bigger. We must worship Him & call down His mercy upon us. He is very kind & takes care of all of us. He has many names. Hari is one of them.” This sufficed for Nirmala & she became Her father's regular and faithful companion, specially for such matters. Nirmala's childhood was spent mostly in Kheora. Nirmala was a child with a very happy disposition. But she cried very much at the loss of her younger brothers who were born after her. While they were alive Nirmala looked after them with full devotion & love. She didn't let her mother have the chance to indulge in her grief either.

Nirmala apparently had no desires of her own, so the incentives to her behavior took shape out of the wishes of her companions. Perhaps this is how the following incident may be explained. There was an auspicious day during summer on which people abstain from cooked food & ate parched rice, milk & ripe mangoes. One year Didima couldn't afford mangoes. So for saving the situation Nirmala ran out & got a ripe mango which was lying on the ground near the cottage as if someone had put it there very carefully. Didima did not scold her at all, because she knew that Nirmala was an exceptionally truthful child.

Nirmala grew up in peaceful surroundings as a happy & winsome little girl. Gradually people began to realize the true & deeper significance of the personality of Nirmala besides being just a little adorable girl. There are many instances in the life of Divine Ma Anandamayi which She narrated which clearly exposes to mankind of this Universe the Divinity of Mataji. At times Nirmala would become inert with a fixed gaze staring into space, in the midst of work & play. Nirmala was not at all naughty or mischievous like other children. She was a very keen observer

with a good deal of understanding & sense of humor far beyond her years. Her mother, not unnaturally, thought that Nirmala is weak minded. This factor also gave rise to slight misgivings about her mental capacities, but every one loved her for her sweet nature & radiant smile. As years went by, Nirmala's actual nature became clear to the world regarding Her Oneness as the Divine Ma Anandamayi – BLISS INCARNATE !

Nirmala perhaps quite enjoyed the situations. Returning from the pond one day with a pitcher full of water balanced at her waist, she stood in front of Didima & said, "All of you say I am a simpleton. Am I crooked now?"

Nirmala was married to Shri. Ramani Mohan Chakravarty at the age of twelve years & ten months, on February 7, 1909. Later on Ramani Mohan became better known as Bholanath, a name given to him by Sri. Ma Anandamayi. Bhaiji introduced to the world Nirmala as Ma Anandamayi, the Lord Divine Who has come to us to relieve our pains & protect us as "THAT" Mother the "Supreme One". Ma often said, as in the past, with full command, "The One in everything & everything in One."

The seed once sowed gives rise to a big tree with beautiful, picturesque flowers & leaves, branches etc. The seed being an intrinsic part of the whole tree. Mother Anandamayi says to humanity : "Every one of you have "THAT"; try to realize THE ONE in you. A man's duty is to get out of the cycle of Life & Death (Prarabdha) by constantly leading a life of Satsanga, Chastity, holiness, till He reveals Himself to you! By switching off a fan, it wouldn't ever come to a stop immediately, but comes to a dead stop gradually. By leading a pious life of strict moral rectitude & keeping in mind "THAT", you can minimize the effects of "Prarabdha" to zero level gradually. "Only "THAT" "IS" life.

JAI MA

PATITA PAVANA MA ANANDAMAYI

The Path of Self-Realization

“Life is the unfoldment & development of a being under circumstances tending to press it down.” — Swami Vivekananda

To the enquiry whether “diksha” (initiation by mantra) is necessary, Mataji replied :

“When 'diksha' is necessary, it comes about at the appointed time. One should try to keep one's mind on the thought of God & have unshakable faith that at the right moment He will give all that is needful.”

The realization of Divine Power may be induced by any means that suits a particular person. If one feels inclined that way it may be brought about by initiation (diksha) or else it may be affected by the Guru's touch. It is immaterial by which method one chooses to develop the capacity to live a life dedicated to God. The important thing is ever to remain immersed in the contemplation of Him & to derive bliss from it. Indeed, this is a cause for rejoicing.

It is only natural that evermore bliss, should be experienced while practicing yoga. So long as the One has not been revealed, distractions will come. But the Guru alone can point out whether one is proceeding in exactly the right manner. Transformation

means that worldly interest have lost their hold. To the extent to which one becomes indifferent to worldly pursuits will one progress towards the real bliss.

It is by seeking to know one's Self that the great Mother of all may be found. Ma Anandamayi quite logically is THE PATITA PAVANA, THE GREAT REDEEMER! In her alone one can find peace & bliss, specially the poor & downtrodden.

Yes, if you can observe silence and be in harmony with every one all around, it will be excellent. Try to remain without the help of signs and gestures for as long as possible.

Now, I would like to signal at a few words of Ma addressed to mankind:

- 1) Anxiety in any form or intensity is an obstacle to one's happiness. In all forms, in all diversity & disparity is He alone. The infinite variety of appearances & manifestations, of modes of becoming and states of being, of species & types, all the number less distinctions as well as all identity are but He Himself. With whom are you angry? Whatever be there should be no strain & stress. Allowing oneself to be agitated by mental anxiety amounts to strain; this is not the line to be taken, for by such state of mind the power to create obstacles is developed.
- 2) By seeking refuge in the Power that is Bliss, the Destroyer of obstacles, Goodness & Beneficence, peace will be established in the home. This is man's special pursuit as well as his duty. Those sensible, intelligent & wise men & women who depend on God & the Guru & full of faith, in a spirit of renunciation, endeavor to attain to Reality should advance along any path that is most helpful to their

aspirations, ever remaining tranquil & choosing that which promotes peace. In all one's actions one must aim at fulfilling one's 'dharma'

The individual's perception of Mataji solely is according to his state & condition at the time, and so right for him. Surely, he is only demonstrating what he perceives & understands at that point of his development. This is also an expression, a guise of the One.

3) One who serves God can never be helpless. The more ardently one seeks communion by engaging in 'japa', His service & contemplation, the fuller will be His revelation.

JAI MA

THE SUPREME HIGH COMMAND MATAJI

Shree Ma often said' "I will be within you like a flower stem, as a subtle power even after everything is gone "

"Your mother may not show her affection outwardly, yet she is & always remains & loves you as a real mother. Even though you may want to put God the Mother aside, She will not leave you. Are you not Her offspring? Keep in mind that everything is under her dispensation; She provides for each right thing, at the right time, in the right way. Yes, certainly, it is to be welcomed if the desire for the Real awakens. A mother is she who has the capacity to know precisely & measure out to her child exactly what he needs : It is because she knows how to make allowances for a child's mistakes, how to forgive, that is called 'mother'."

It happened in Dehra-Dun ashram where in Ma's presence a small child took to very high enteric fever to the utmost grief of the child's mother, because the fever was not coming down for some days. Ma promptly gave instructions to Gurupriya Devi to carry on constant non-stop 'japa' sitting by the side of the child. Didi obeyed Ma's orders, & on the other side The Supreme High Command started waiving away an invisible Yam Doot, standing out side the ashram gate, with Her Majestic countenance. The figure was visible to Ma but invisible to the common man. It vanished fast & to the surprise of the child's mother, the fever

came down to normal fast enough. The next day news came that on the same night an old man in the neighborhood had expired!

According to one's strength one should try to set apart a day for self-realization & by self-restraint (Samyam); if not once weekly, then once a fortnight or a month. On those days strict control is to be exercised as regards food & drinks, speech & conduct, going to see places & people – in fact every respect whatsoever. In this way one may gradually succeed in developing self-mastery & be able to live according to these rules quite effortlessly or at any rate with some measure of ease even for two or three months every year. Later it may perhaps become possible to sustain permanently such an attitude of life, which will set in motion a current leading to Self realization. The consequence of indiscipline & self-indulgence is sorrow; it means moving away from one's own true Self.

Now, a few words from Mother's lips to mankind as wise advices :

1) A person who does not for the love of God & with a cheerful heart, acquit himself of whatever responsibility that may fall to his lot at any time, will find life excessively burdensome and never be able to accomplish anything. Man's duty – more specially for those who have made the Supreme Quest their one & only aim – is to work joyfully for the upliftment of the world, with the conviction that all service is His service. Work done in such a spirit helps to purify both mind & heart.

Worldly occupations & business are bound to cause worry; it can not be otherwise. The only way to meet it is by endurance, endurance & more endurance. Having dived down among the waves of the sea one has got to rise up again. The talents and the work God has entrusted to you are meant for Him and nothing else- bear this in mind !

JAI M

KARMA RUPINI MA ANANDAMAYI

The Path of Self – Realization

“The only true duty is to be unattached & to work as free beings, to give up all work unto God. All duties are His.”

— Swami Vivekananda

It is necessary to try & dedicate to the Supreme every single actions of one's daily life. From the moment one wakes up in the morning until one falls asleep at night one should endeavor to sustain this attitude of mind. By so doing one will gradually come to feel; How can I offer Him greed, anger & other undesirable qualities of this kind? To Him who is so infinitely dear to me, who is my very own? Does one give that which is bad to one's loved ones? As one continues to reflect in this way, one finally becomes incapable of doing anything bad or undesirable. Then, when at His Lotus – feet one has sacrificed without reserve whatever small power one possesses, so that there is nothing left that one make call one's own, do you know what He does at that fortunate moment? Out of your littleness, He makes you perfect, whole & then nothing remains to be desired or achieved. The moment your self- dedication becomes complete, at that very instant occurs the revelation of the indivisible, unbroken perfection which is ever revealed by the Self.

Whatever comes to pass by the will of Him who is Will itself, is beneficent. In a life that moves within worldly consideration, conflict is natural. To persevere with steadiness in

the movement that ends in Self- Realization is man's duty. A glimpse of one's own essential nature gives bliss. The mind that aspires after bliss is really aspiring to its own Self, which is its mother-even though the view that the mind is the child of its own Self may be imaginary. Whose after all, are the movements of the mind? If one remains steeped in the rhythm of one's true nature, how can one possibly go wrong or experience misfortune or lose one's way? Where is the chance to even think of these possibilities? When one treads the path, in other words practises sadhana, is it not one's duty to keep one's gaze constantly fixed on one's chosen ideal? It has to be admitted that without the taste, the experience of inner joy, one does not find the energy to go ahead. Yet, if sadhana is one purpose in life, one must not allow it to become shriveled & emaciated: to keep it well sustained by nourishment is man's unceasing duty. It is interruption that produces ill-health. Although it is true that without His touch the child sadhana can not reveal itself, nevertheless one must keep one's wink less gaze fixed on the light obtained so far. Every moment is pervaded by Him, by His contact. His touch, His advent, His acceptance, His victory.

At one time you declared emphatically that if only you could secure suitable employment, you would most earnestly cultivate the spiritual side of life along with material comforts & pleasures. That you have kept your word as to worldly enjoyment is more than obvious; but in what dark cave, in what inaccessible abyss have you hidden away the tender plant of spiritual aspirations? When will you start making an effort to bring light in to that dark cave? Delay Not! The day that is gone never returns. Devote your days to the endeavor to draw close to the Lord of the Humble. When extreme old age supervenes, you will be too sluggish, too feeble to concentrate on God's name. How will you then make up for what you failed to do in goodtime?

JAI MA

MA ANANDAMAYEE : THE EMBODIMENT OF “THAT” TRUTH

The Path of Self-Realization

Saumya Saumyataura, satya monohara

Poorna Paratpara MA

—Bhaiji

Ma while dictating a letter to a person asks the writer to write to him some of this little girl's unconventional talks : “ This small child (Mataji) is ever near her father. The mind's agony, listening to people's talk & speaking, all happens within one self. near & far are also but within one self, You should only be sadhaka at the time of your spiritual exercises – albeit every thing is contained in everything. The capacity for uninterrupted sadhana is also potentially in one self, it will be discovered by wise discrimination. One should continually be immersed in the particular sadhan: that will enable one to become possessed of the Supreme Treasure which by its very nature One's own. At all times it is the self that plays within itself as ego and is intelligence. Use this present with great skill. One who manifests in the (impure) actions of the I-ness, He Himself also appears in Pure Action. In order that this may be revealed, intelligence becomes aware of stability in motion, where is the movement of self – action, wise discrimination would realize its own true nature.

When this happens, then in stupidity as well as wisdom, He is recognized, the One who becomes revealed who IS. He is infinite and also with end. Towards Him one should try to advance steadily without ever halting, having become free from obstacles and obstructions. When one has entered the Stream of " THAT " TRUTH any from that is perceived by the purified mind and intelligence may be accepted as an experience on the way to Self-awareness. Ma alone is Truth, Happiness & Bliss.

When one has become still, that is to say when one has become established in state of tranquility, then the activity of nature which continues at every moment in sleep & in waking & is part of the movement of the pilgrimage from birth to dearth, this & the thinking mind become caught in that stream & externally remain floating in it. Ever to keep the mind poised in the Self, wide—awake in the current of Reality, where the fortunate person experiences the Unfathomable, the One- without- end is ever now revealed in His Infinity — this must with the intensity of an obsession be your one & constant endeavor.

Merely to assume the robes of a sadhu while the spirit of renunciation is lacking will not do. Taking sannyasa & becoming a sannyasi spontaneously, are certainly not one & the same thing.

O Will Supreme, Thy Will prevails.

The Fountain of Goodness doeth everything
When the time is ripe.

To aspire to that which is Eternal Truth.
Is right for everyone
Of these alone must be the spoken word,
all else is but futility & pain.

JAI MA

BHAKTI RUPINI MA

This is the only prayer we should have..... to tell ourselves & to tell everyone else that we are divine. And as we go on repeating this, "I am divine, I am divine," strength comes

—Swami Vivekananda

After his first meeting with Mataji in 1924, Bhaiji did not go to Shahbagh for almost a year. He knew & believed that She was all that he spiritually aspired to, but as far as he was concerned her position of a young housewife was an unsurmountable barrier.

Some times Bhaiji would debate in his mind. At other times the wish to see Mataji was so strong as to be almost uncontrollable. Out of sheer "bhakti" he wrote a small book on Ma's way of life. This book 'sadhana' was shown to Ma & she praised it. Bhaiji experienced an indescribable sense of joy & security, as if he were a child in front of Ma.

Bhaiji wanted his wife to share in his joy as well; so he took her to have Ma's Darshan & pay her respects to her. Accordingly, after few days, his wife took a small diamond ornament, a silver dish of sweets & some flowers to Mataji. People at Shahbaag wanted to see the silver dish. Bholanath said to Ma out of despair, "If you won't use bell metal or brass, will

you have our food served on silver ? Mataji had answered, " Yes I will' but you must promise not to buy any or to tell any one about it for next three months."

It was Mataji custom to give away to the persons, whatever they brought for Her after a few days or even immediately. She would distribute amongst the people, clothes, ornaments and other offerings. She would say to the people after through distribution of flowers, sweets & other articles, " Now it belongs to me. Please keep it for me."

Bhaiji ran the gauntlet of public criticism & his family members also objected his frequent visit to Ma out of Bhakti for Her. Even his elder brother, for whom he had great respect tried to prevent him from taking spiritual guidance " from a woman." Bhaiji himself felt at a loss, because he himself was not sure what he hoped for an gain from Mataji. He decided once more to control his strong desire to surrender himself at Ma's feet and took up the study of the philosophical treatise " Yoga Vashishta."

After a week Bhaiji came across an old Brahmin gentleman Kalikumar Mukherji, with whom he conversed as to what Mataji was like. Bhaiji, out of Bhakti for Ma was unable to utter a word but looked at his companion with eyes brimming over with tears. After a few moments, the old man watched Bhaiji fighting for control over his emotions, & then said quietly, " You need not speak. I have been answered. Please take me to Mataji, now, if you will. Later the old man expressed his pathos of losing his own mother several years ago and today he felt like a child who has found his long lost mother. " Indian culture is parent oriented, and to be more specific mother oriented. Bhaiji's concentration was so deep that he would often see Ma while he was at home or even in his office. This feeling clearly oozes out of

deep 'Bhakti' for Ma Anandamayee.

Now I would like to, as usual, highlight a few quotations of Matri vani for humanity ; 1) To aspire to the realization of Truth is alone worthy of man. In the home of the house holder (grihastha ashrama) there should be perfect equanimity among all members to lead a pious life of TRUE ETERNAL HAPPINESS.

2) So far as this body is concerned, nobody ever commits an offence against it, and there for there can be no question of asking this body's forgiveness. Nevertheless you'll have to reap the of what you have done – for certain. But this body doesn't feel even the faintest shadow of anger about it.

SAVIOUR OF MANKIND- MA ANANDAMAYEE

Ma said, "Prayer, meditation, worship is the only way to destroy one's ego,"

Shree Ma is the Creator, Maintainer and Destroyer of the Universe

— Bhajji.

Mataji's reputation was spreading like wild fire day by day. Many came as usual to talk to Her about their problems or just to discuss philosophical questions. The Indian Philosophical Congress was held in Dacca in 1929. One of the delegates asked Her, "If the human character changes & everybody becomes unselfish, will the world then become perfect?" She at once replied with a smile, "But such it is already" It was evident to the delegates that She was speaking from the stand point of Her experience in which everything is the perfect expression of the perfect Being.

Dr. Mahendra Nath Sircar, recalling the same meeting writes, "Mataji answered all questions with a luminous smile on Her face directly to the point spontaneously & immediately, free from metaphysical technique. He added that all were impressed by the "profundity of Her Wisdom, the fluency of her expression & the expertise with which She spoke."

One morning, She didn't get up at all. Two days passed,

Mataji remained lying inert on Her bed. Bholanath was at his wit's end. He arranged for a 'kirtana' which was kept night long. The next afternoon, Mataji sat up & slowly resumed Her activities of daily life. She would say in answer to inquiries, "This inert condition is the same to me as an active condition. I feel no difference whatsoever, so what is there to explain?"

I would at this juncture like to cite a few questions put to Mataji & how, as usual, did justice to the pertinent questions fluently & eloquently:

Question : If there is no falsity in God, how is it that we have learnt to tell lies?

Mataji : In the realm of the ego, falsehood arises. God is never untrue. He is Truth itself. Knowledge itself, You have no right even to state that God is false. Everywhere there is " One Brahman – without a second." "Wherever my glance falls there is Shri. Krishna springs forth." So long as this has not been revealed to you, you have no right to talk about it ! You must always speak the Truth & nothing but the Truth. You are merely repeating what you have heard, you have certainly entangled yourself in the ego. Where ego is, there is no 'mine & yours'.

Question : Am I responsible for what I do; is it God who makes me act ?

Mataji : Change 'I' into " I am Thy tool." If you say it is God who makes you commit thefts , then you should also not feel sorry to believe it is God who sends you to jail & that He has the right to punish you. Walk God's ways, God is ever true. Where Rama is, there is 'arama' (rest & ease); Where Rama is not, there is berama (restlessness & uneasiness.) So long as you have not realized that there is only one MOTHER, one Supreme Being (Bhagwan), it is not right for you to declare that God is false. God is Truth. You should maintain that everything takes place as God comes it to happen. Foster the spirit.

Now, I would like to highlight some of the many utterances from the lips of Mataji in the form of General Advice to the people :

1) Verity, all is within His law. How can one who has been able to accept this be so greatly troubled? It is but your duty to consider everything as His. Whatever He may do, try to let the thought of Him keep you at peace.

The sense of want, does not arise because the desired object is not obtained ? When one's desire remains unfulfilled, fruitless to continue craving for the same thing & be disappointed time & again. — surely it is futile. So long as there is desire, the experience of want & sorrow is — from the worldly point of view- but natural. Whatever you may desire that is of this ever changing world will bring you sorrow, even though momentary happiness may be had at times. To seek THAT in which no sorrow is & all is found in man's sole duty.

2) Losing hope is losing all indeed, but has this loss of everything occurred ? Is not the heart still bubbling over with desire & hopes ? This is only natural — it is the innate tendency of the individual.

Perfect resignation gives the deepest joy of all. Accept it as your sole resources. Whatever God does at any time is wholly benign. If you can bear this in mind you'll be at peace. Lord Shree Krishna addressing our Nation, consoled Her as whenever humanity, sadhus, monks are in acute distress and trouble I descent and come to your rescue. Through all ages, from time to time I appear in different Roopas and Shapes and forms to reestablish Dharma as it should be !

—Shree Gita
JAI MA

JAGAT GURU MA ANADAMAYI

The Path of Self – Realization

Ma said, “Everyone yearns for “THAT ONE” Namaj & Kirtana are all the same.

Indolence & lust – these two are the greatest obstacles on the path of self – realization. It is patience & fortitude that are most helpful. If every one has been so blessed as to feel that the spiritual path is all – beneficial- if God bestows His grace on anyone in this way – it is necessary that he should exert his will – power to the utmost and devote day night to the service of God.

The various activities that aid the spiritual life have to be knit together closely with ever renewed effort as the thread is not seen in a garland, in like manner, without a gap. No sooner does the mind get an opening then it will direct all its actions downwards towards the perishable. Therefore, even though meditation may never be successful, persisting to the limit of your capacity; one should engage in japa, worship, recite holy texts (katha) sing the praise of God (kirtana) or read books on spiritual subjects.

Choose carefully & abide strictly by such occupations as awakens godly thoughts and feelings. Be very firm in your resolve to cultivate as much as possible the actions that are helpful to a God – centered life. Engage in them even when there is no desire to do so, as one takes medicine. With or without inclination

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persevere in their performance, so that there may be no time at all left for the display of restlessness.

To indulge in physical comforts is to turn aside from the communion with God; to yield to the likes and dislikes of the tongue & to taste in order to satisfy the palate is to deprive oneself in equal measure of the relish of the Divine. So whatever food or drink is taken should be consecrated to God & partake of as His prasada. Do not eat what does not agree with you. Take a full meal at midday, milk in the afternoon and fruit or some light refreshment and water at night.

Keep your thinking on a very high level. Praise and blame, filth and sandal paste must become alike. Nothing in the world should be repulsive to you. Look into your own heart and become repelled by the repulsion. It is also as long as the mind is filled with the thought of God, with the awareness of His presence, that there can be real rest.

Food, sleep, toilet, clothes etc. Should be given only as much attention as is needed for the maintenance of health. What is the use of a merely well-nourished body ?

Rather should it become an aid to spiritual endeavor. Exclusively to this end must the current of life be diverted, away from the world, moving entirely in the direction of God. Take pains to discover for yourself the various things that you can do with real joy and that will bring you nearer to God. Has anyone ever become great by sitting down and saying 'I can't ?

Anger, greed and the like must be altogether abandoned. Neither should you be swayed by praise or prestige. Do not retort to in a spirit of contradiction anything that is said. Reply politely with a smile and say no more.

JAI MA.

PARAM MANGALMAYI MA

THE Path Of Self – Realization

*“What we need today is to know that there is a God,
& that we can see & feel Him here & now.*

—Swami Vivekananda

Late one night a few members of the family were sitting with Mataji on the open terrace. She, all of a sudden said “Death is Coming.” Kunja Mohan’s wife, a fond mother of many children, said, “Ma let it come to me alone.” Mataji looked at her & smiled a little, not saying anything more. In the general mood of joy & festivity, this slight note of discord was soon forgotten by everybody.

While in Calcutta news was received by telegram of the sudden death of Kunja Mohan’s wife as Ma had foreseen. This lady had a strong attachment with Ma.

Once, when Mataji was partaking of some fruits & sweets the Rai Bahadur said, “ I wish I could feed Mataji a little of the fruits & sweets. But I have never observed restrictions in matters of food. Will Mataji allow me to feed her ? ” Mataji said, “ It does not matter. If you wish to do so you can feed me something. “ After She had taken a little fruit from his hand, she said to him. “ From now on, whatever you eat you must offer to God first.” He

demurred, saying “ I eat all sorts of things. “ Never mind, whatever you eat, you must mentally first dedicate to God.” Then Rai Bahadur had greatly changed is way of life. Although outwardly he did not appear to be a devout, he had the heart of a devotee. At the words of Ma about his eating style, it affected a radical change in his eating habit.

When Mataji returned to Uttama Kutir in Dacca, Bhaiji one day said to Her “ You say heat & cold are same to you. Would you not feel the heat of a live coal if it were placed on your hand or foot ? “ Mataji answered, “ Why don't you try & see ? “ Bhaiji hurriedly changed the topic. A few days later when Mataji was alone he placed a live coal on her foot. When it was burnt out, somebody entered the kitchen & was horrified to discover deep burn marks on her foot. Mataji said, “ I did not feel anything. First I saw that the fine hair curled & was singed off. Then the skin crinkled & blackened, then the flesh started burning & emitted a smell. Now the coal has exhausted itself & lying quite still in the burn it has created.”

Bhaiji was mortified to find a bad sore on Mataji's foot due to this experiment. Through his ministration the sore healed up gradually. At about the same time Niranjan Rai's wife fell seriously ill. Mataji went to see her everyday. All prayed to Ma for her quick recovery & Biren Chandra. Didi's eldest brother, had a strong feeling from the Divine looks of Ma, that she would recover soon. However, a few days later she died. Niranjan Rai was annoyed & disturbed at this. Mataji looked at him & said, “ Didn't you ask me that she gets well ? Recovery of the body is not the ultimate welfare. I have made her well. “ Biren Chandra was amazed to hear this answer to his unspoken question & bowed his head in penitence.

After Mataji left Tarapeeth, the people round her felt very sad. They expressed their inability to serve Ma in a much better way, but poverty prevented them. Mataji laughed & said, " Why are you saying such things of sorrow ? I am just like one of you. I have been here for such a short while. It is because of the goodness in your heart that you have been so kind & loving to me. " The people answered that they had come across many Sadhus & ascetics. Some are genuine & some are not. You are the Goddess Incarnate, " Mataji , Why do you try to hide yourself from us ?" In a few days Ma had endeared herself to those simple people & forged permanent bonds of love & loyalty between them.

In conclusion. I would like to highlight a few General Advices of Ma given to mankind. :

1) The word 'manus' (man) itself gives the clue to what man should really be : a being who is self – aware. ' Man' – mind, ' hus' – conscious Even if he has slipped & fallen, is not he bound to use as a level the very earth to which he has tumbled, & raise himself up again ? Besides, one does not fall so often. As a man, constant effort is his duty. If he does not awaken to the circumstances of his own self, what has he achieved ? He has but wasted his life. How many lives are frittered away age after age in endless coming & going. Find out who are you? Discover the significance of the round of births & deaths, its cause and where it leads. When man becomes a traveler on the path to his inner Being, the distances that separate him from his Goal gradually vanishes. You'll most certainly have to undertake this pilgrimage to immortality, trampling under foot hundreds & hundreds of obstacles & impediments. This is the kind of manliness that has to be awakened. Why should you remain helpless as if paralyzed ? " You only repeat over & over again that you can not, can not do '

Sadhana.' Why ? Why? Why?

2) Look , in order to pluck a rose one has to put one's hand into the midst of thorns. But if the rose is a person's aim & he has a keen desire to pluck it, he'll not refrain from doing so for fear of being pricked. Moreover, the Great Mother arranges whatever is necessary for each one. She certainly knows the real need of every individual. If one has at least this much faith, there is no reason at all to feel distressed.

JAI MA

MOTHER FROM THE PERSPECTIVE OF AN UBIQUITOUS SUPER NATURAL POWER

The Path Of Self – Realization

Ma said, "Just by seeing you, I can see your past, present and future".

"Bhaiji," in 1908 had been initiated in "Shakti mantra" by his family "Guru" But he was in search of a living personification of this 'mantra'. He had roamed all over India, visiting holy places and saints, yet his quest remained unfulfilled till his 'darshana' of Mataji. He writes : "through the kindness of Bholanath I had the good fortune to see Mataji. At his death in 1937, Bholanath & all devotees felt that a bulwark had fallen and they experienced a sense of irreparable loss which has yet to be overcome.

"Ma" Anandamayi, is not a mere saint or a spiritual teacher but a divine incarnation to be more exact "Brahma" Himself in feminine form. She does not speak for any faith or religion for she says "All religious thought flow in one direction as all streams flow into one ocean & we are all "One" !

Ma Anandamayee's father, Bipin Behari Bhattacharya belonged to a highly esteemed Brahmin family of village Vidyakut (Now in Bangla Desh) Though married, he had no attachment for anything in his wedded life. He lived as an ascetic

until he was found and brought back by his people. He was a master of vocal as well as instrumental music.

Ma Anandamayi's mother Mokshada Sundari Devi (Didima), came of a well known Brahmin family of eminent preceptors. She was married to Bipin Behari at the early age of twelve. She lost many of her children at the beginning. She suffered serious financial problems. Bereavements, followed by misfortunes came to Didima "in a battalion. She endured all this bravely, accepting even sorrow and misery as gifts of God ! Didima continuously kept the company of her illustrious daughter Shree Shree Ma Anandamayi. Mother's original name was "Nirmala" Devi.

Nirmala Devi began giving expression to Her supernatural powers in many ways. A mere glance from her stopped rain, and a gentle or a loud laughter put an end to disputes and ill – will. Sometimes she went into long spells of silence – sometimes as long as 3 years, but whenever She spoke She was a fountain- head of wisdom. Nirmala Devi now ceased to be a house wife for the countless devotees who flocked round Her. They began to worship Her as a Goddess – Among them was a pious man called Bhaiji, who noticing in Her a State of Eternal Bliss named her "Anandamayi"

Today, Ma is a spiritual beacon for millions. Her devotees have set up Ashrams all over India. She used to be constantly on the move, visiting a number of places and without any previous plan or design, providing life and meaning to the Shastras and acting as a healer and helper to many. One day, one of her closest devotees asked 'Ma'. " What are you in Reality?" to which She answered :

" I am what I was and what I shall be; I am whatever you

conceive, think or say. But it is a supreme fact that this body, has not come into being to reap the fruits of the past "Karma" "Prarabdha" is not all applicable to "This body". Why don't you take it that "this body" is the material embodiment of all your aspirations and ideas. You all have wanted it and you have it now. So play with this doll for sometime. Further questions will be fruitless!"

Now, a few general advices from the lips of Ma Anandamayi to humanity at large-

1) All this which is His creation, is under His dispensation, in His presence and is He. In whatever state He keeps anyone at any time it is all for the good, for verily everything is ordained by Him, is of Him alone !

Relative happiness, which is happiness depending on anything, must end in grief. It is man's duty to meditate on God, Who is peace Itself. Without having recourse to that which aids the remembrance of God, there can be no peace. Have you not seen what life in this world is ? The One to be loved is God. In Him is everything.... Him you must try to find.

2) If anything is to be had – whatsoever , in whatever way – it must be had of Him alone. Man's bounden duty as a human being is to seek refuge at His Feet. Days glide on ; already you have let so many go by; anchored in patience endeavor to pass the few remaining.

3) The ceaseless, never – ending current of Divine Mercy & Compassion ever flows forth; in that current one should bathe.

JAI MA

POORNA SWARUPINI MA ANANDAMAYI

Ravi Shashi Kundala, Maha byom Kundala, Bishwa rupini Ma

—Bhaiji.

Mataji's wonderful voice & melody made Her "Kirtana" sound celestial & thrilled the hearts of all congregations. People stood with folded hands as if in the presence of Deity.

After a few moments, Mataji's body slumped down in a heap on the floor as if lifeless. She lay in that position for a long time. Bholanath roused Her with great difficulty. Mataji sat up although it was clear that her limbs were not yet under control. She spoke a few words to others around, but Her words were indistinct & slurred & could hardly be made out, but Her ineffable smile was ever present, to win over the minds of Her devotees.

After a while, Mataji moved into the midst of the Kirtana party. After sometime Mataji began to sing a few lines of a Kirtana :-

"Jare Murare, Madhukaitabhare,

Gopala, Govinda, Mukunda, "Saure"

Almost every day innumerable states of bhava manifested themselves in Mataji's body. The external stimulus of Kirtana was unnecessary to bring them about. As a matter of fact, Mataji

was more often in an exalted than in a normal state. These two states were in fact mingled in Her so that they were one. She underwent incredible changes during bhava and Her countenance would be flushed & glowing like swift flashes of lightning. It was well – nigh impossible for anyone to keep track of Her progress through the crowd. Even a brief view of the matchless beauty of this display of ecstatic mood held me enthralled. I used to be lifted out of myself as if in the presence of a mighty phenomenon.

One day Bhaiji was sitting in mediation outside Mataji's room. Mataji herself had retired to her room. Didima & Bholanath were in the same room. Mataji was lying inert in a state of Samadhi for many hours. All of a sudden Bhaiji felt that Mataji had got up. He approached the open door & saw fresh damp foot-prints as if Mataji had stood there with wet feet. Since he saw Her lying as before, he asked Didima if Mataji had got up. Didima said, No, She had not even moved."

This needed an explanation. The next day Bhaiji asked Mataji about it, saying that he had not heard or read anywhere of such a phenomenon. Mataji answered, Books cannot enumerate all possibilities because there is no end of them." "In This Body" is "That" "Poorna Swarup" manifested in different forms."

At this juncture, I would quote a few of Mataji's Vani in the form of General Advice to the masses :

1) What you consider to be your duty, you'll in any case try to carry out, in fact you are doing it. But man's special duty, which is the thought of God, the activity of the mind that awakens the desire to know what you really are, on this you should concentrate; and it is most important to make special effort in this direction. Give your attention to your regular daily practice of "Sadhana". If circumstances will not permit any other exercise, let

it be only the remembrance of Him – the purpose of it all being the realization of the “ One who is manifested in all forms & in all modes of being.

2) Man may find himself in all kinds of surroundings, yet he must not allow himself to be driven hither and thither helplessly under their influence. It is his duty under all circumstances to preserve his individually and strength of character intact. To drift with the current is easy enough, but to stand firm as a rock is difficult. He who is able to do this will keep his head without wavering even among a dozen people of different points of view & lines of approach. This surely is the attitude that benefits a human being.

JAI MA

SATYA SWARUPINI MA ANANDAMAYI

The Path Of Self – Realization

*“Those who give themselves up to the
Lord do more for the world than all the so – called workers”*

—Swami Vivekananda

All work must be done as a service to God. The longer you can remain stirred inwardly by the feeling of His presence, the more will your body, your mind and your actions progress towards the Divine state of being (divya bhava). Attune yourself solely to God. Where the thought of God is, there He Himself is present in the form of that thought. To seek truth is man's one and only duty.

Learn by heart hymns & verses in praise of God & repeat them whilst you move about. Never allow your mind to be idle. Keep it engaged in the repetition of a 'mantra' of God's name, of sacred hymns & the like, or else in pure Remembrance.

One thing more: joys & sorrows are time – born & obviously cannot last. So do not be swayed by them. Keep in mind that they must pass in time. Aiming at the Highest, hold you course & attend to your work, totally unconcerned with the results.

And yet another thing : It is He, verily, who manifests Himself in all temperaments and forms : whom so ever you may

(76)

hate, you hate but your own Lord (Ista)

In the whole universe, in all states of being, in all forms is He. All names are His names, all shapes His shapes, all qualities His qualities and all modes of existence are truly His.

To help towards Self – realization He appear to different individuals in different ways : In the shape of the Guru of the 'mantra' of the Ista (the object of one's worship) and of bhava (devotion, inspiration). Even if devotion is reverence are not natural to you, try to cultivate them by recognizing the need of them. Do all your work with this attitude. The greater the difficulties and obstructions, and more intense you endeavor to cling to His Feet, the more will your power increase from within. And when the time is ripe, you will gain mastery over this very power.

Time is precious & must be used well. The day, the hour that is gone, returns not.

The activity of the mind that distracts man & takes him away from the remembrance of God is called wrong thinking. Endeavor to cultivate whatever will prevent your mind from harboring that type of thought.

All your burdens are borne by God. Be convinced of this & ever try to abide in sincerity and cheerfulness.

JAI MA

KRIPAMAYEE - MATAJI

The Path Of Self – Realization

Bhakta Prana Rupa, Murtimati Kripa, Trilokatarini Shree Ma

—Bhaiji.

To see Mahadeva appear & dissolve Himself into your body, accompanied by a manifestation of light are undoubtedly good signs. Even the faint vision of a spiritual form (Chinmayi murti) is very auspicious.

The appearance of Kasi Vishwanatha in the centre between two eyebrows does happen to those who practice meditation. The seeing of figures from the waist up to the neck in a great of shapes and presenting themselves in many different guises id quite common with sadhakas. When you have no definite proof as to the identity of a particular apparition, you must not, at the mere sight of his form, take it for granted that it is the one you assume it to be and no other. The fact is that the sadhaka's spiritual Energy (Shakti) manifests itself in countless ways- although in an obscure way – of that spiritual Energy which is intimately connected with man's innate urge towards God (bhagavad bhava), it will lead you to God – centeredness & help you towards the things that favor a consecrated life. It must be borne in mind that He manifests himself in everyone in this way

through the development of His divine Energy (tat sakti). Heart and soul have to be into the attempt to convert religious practices, such as Puja, japa, dhyana, into living experiences so that their inner significance may be revealed.

When you feel power within yourself, when new light dawns on you from within, the more you can keep it concealed in utter calm and stillness, the more will it grow in intensity. If it gets the slightest opening, there is always the fear of its escaping. Be vigilant ! He Himself will provide everything that is necessary – initiation, instruction – whatever it may be.

At this stage I would like to divert your attention to a few valuable words and advice from Mataji for humanity;

1) Many feel the urge to create a new and better world. Rather than let your thoughts dwell on such matters, you should concentrate on that by the contemplation of which there is hope of perfect peace. It is man's duty to become a seeker after God or Trust.

2) What is perceived in this world is in the nature of a dream. In dreams all kinds of things may be seen what the mind has been busy with ; also what has been thought about, but has occurred in the past or will come about in the future. In any case everything that happens belongs to the realms of dream.

JAI MA

NIKHILA VYAPIKA MA ANANDAMAYI

The Path Of Self – Realization

Mantra Bijatmika, Veda prakashika,

Nikhilo vyapika Ma

— Bhajji.

In a language peculiarly Her own, Mataji answered the queries put to Her by new – comers. The substance of Her exposition was not very different from what She had been saying all along. Some of it may be stated in the following words:

“ An external relationship exists between God and man.” Mataji would say, “ but in His play it is sometimes there and sometimes severed, or rather appears to be severed : it is not really so, for the relationship is eternal. As such, you may begin from anywhere ”.

“ If you say you have no faith in such things, you should try to establish yourself in the conviction that you have no faith. Where 'no' is, 'yes' is there potentially as well. Who can claim to be beyond negation and affirmation ? To have faith is imperative. The natural impulse to have faith in something, which is deep – rooted in man, develops into faith in God. This is why human birth is such a great boom. It cannot be said that one has no faith. Everyone surely believes in something or other ”.

“ A man's belief is greatly influenced by his environment : therefore you choose the company of the holy and the wise. Belief means to believe in one's own Self ; disbelief means to mistake the non—Self for one's Self.

“ The light of the world comes & goes, it is unstable. The light that is eternal can never be extinguished. By this light you behold the outer light and everything in the universe ; it is only because it ever shines within you, that you can perceive the outer light. Whatever appears to you in the universe in due solely to that great Light within you, & only because the Supreme Knowledge of the essence of things lies hidden in the depths of your being is it possible for you to acquire knowledge of any kind.”

“ Indeed the world is yours. Of yourself , your very own— but perceive it as separate. To know it to be your own gives happiness, but the notion that is apart from you causes misery. Is it not true that when you are occupied with congenial work you do not feel tired, but if you are required to be busy about uninteresting things then you soon feel weary of the occupation ?”

“ Try to grasp the significance of “ all is His ” and you will immediately feel free from all burdens. None will seem alien, all will be your own, your self.”

“ Either melt by Devotion the sense of separateness, or burn it by Knowledge – then you'll be free and come to know your self.”

Now I would like to highlight some of Mother's general advices to the world :

1) The sense of want arises spontaneously – it is the Divine that awakens it. To lose all is to gain all. He is merciful & compassionate. Whatever He does at any moment is all – beneficent, though certainly painful at times. When He manifests

Himself as all – loss, there is hope that He may also manifest Himself as all – gain. To pine for the One who helps towards the light of Truth is salutary, for it kindles the awareness of Truth.

Verily, He is everywhere at all times. The endeavor to awaken to his real nature is man's duty as a human being.

2) In the field of His play even getting means losing. This is but the nature of its movement. Think of Him Who cannot be lost. Meditate on Him alone, on Him, the Fountain of Goodness. Pray to Him; depend on Him. Try to give more time to “ Japa ” & meditation. Surrender your mind at His feet. Endeavor to sustain “ Japa ” & meditation without a break.

3) Human birth – does it not ordinarily mean experiencing desire, passion, grief, suffering, old age, disease, happiness, pain & so on ? Yes it is man's duty to bear in mind that he exists for God alone – for His service and for the realization of Him.

To say, “ I do not know, I don not understand ” is only ignorance. It is the veil of ignorance that causes agony and misfortune.

JAI MA

JAGATMAYEE MA

The Path Of Self – Realization

*Mugdha – Characharo gahe
Nirantara taba guna Madhuri Ma.*

—Bhaiji

God, the Self is all pervading. Where is He not ? In all forms & in the formless, in all names & in the nameless in all places & conditions, at all times, is He. When the desire for Realization awakens, this is an actual manifestation of Him., the indivisible One. Since all names are His indeed, He will let Him Self be grasped by any one of them. The keen desire to attain to the God, must be conceived. The very fact that self – Realization is one's goal means to seek and to find.

The Self, self- contained, calling to Itself for its own Revelation – this is happiness. The intense desire for God realization is itself the way to it.

Whether it pleases you or not you will have to make the Eternal your constant companion, just like a remedy that has got to be taken. Without loving God you will not get anywhere. Remember this at all times.

If you are able to love God really – this is the consummation of all love. Be truthful in every way. Without

purity one cannot advance towards God. Speak the truth to all. Secrecy, slyness & deception amount to cheating. They only taint the mind & set one floating on a sea of misery. A truthful, pure and holy life tends towards joy & happiness supreme. Truth itself will assist in every way him who has gone forth in search of Truth.

On the journey through life in this world, nobody remains happy. The pilgrimage to the Goal of human existence of the only path to the supreme happiness. Try to tread that path which is your very own, where there is no question of pleasure and pain, the path that leads to freedom from egotism and to the highest bliss.

Everyone runs after happiness & enjoyment. Yet, supreme happiness & bliss are ever ' there ' & no where else. That which is eternal must be revealed, & then the question of going in search of anything does not arise.

At this stage, I would like to highlight a few of Ma's general advices given from time to time to all :

1) To a human being the most noble, irreproachable line of conduct, should alone be acceptable. It a matter of great rejoicing if any one strives to mould his life upon this pattern. In the case of a woman, it means preserving her integrity and purity by being completely faithful to her husband. Not even to allow her glance to fall on any other man must be her endeavor. Only actions that kindles man's Divine nature are worthy of the name of action, all the rest are non – actions – a waste of energy. Any line of behavior that helps to awaken man's inherent Divinity must be resolutely adopted even though it be seemingly uninviting. Man's calling is to the realization of Truth. To tread the excellent path that leads to Immortality. What appears delightful to the sense later develops into a hot bed of poison, generating inner turmoil, & disaster, for it belongs to the realm of death.

2) To remain calm & at peace under all circumstances is man's duty. To form a bad opinion of a person just because one has heard some gossip about him is wrong. Hostility, condemnation abusive language, ill - feeling & so forth, even if kept concealed within one's mind, will & must fall back on oneself. No body should ever harm himself by harboring such thoughts and feelings.

JAI MA

SWAGUNA SWARUPA MA ANANDAMAYI

The Path Of Self – Realization

*“Swaguna Swarupa, Nirguna
Nirupa, Mahabhavamayee Ma”*—Bhaiji.

In one form or another the grace of the Guru must be obtained. Until the Guru is found, it is man's duty to invoke & try to realize God by looking upon all forms as His Form, all names as His Name, & all modes of being as His. Ma Anandamayi has all the characteristics present in Her to be called the Embodiment of THAT TRUTH !

If you can give your undivided attention to the Goal & remain concentrated on it with unwavering steadiness, you will hold your ground in spite of everything that may be opposed to it. The kind of world in which one lives & the company one keeps in that particular world will naturally exercise powerful influence on one's mind and character. When one had entered into close contact with one's real Guru – Provided He has let this close relationship be established – then the responsibility for one's actions rests no longer with oneself, for He can do everything. In what manner He may choose to impart His teaching to a particular person- (for sometimes a child is taught to walk by catching hold of his hand and at the other times by being left to

himself) – the aim will always & in every case be the same, for the disciple is the Guru's very own. He Himself selects the method by which to draw His children closed to Himself, the method that is best suited to each one. Such is His own free & absolute will. Those who taking the responsibility upon themselves, wish to judge from their own level, will reap the consequences of their way of proceeding. Quite obviously, it is difficult to the ordinary man to understand all matters, for he does not know what course of action is right for which purpose. That is why the One appears in the guise of disappointment & failure.

Placing your trust in your Guru, practise the seed mantra, you received from him and contemplate Beloved (Ista). It is imperative to have unswerving faith in one's particular Ista. What is the use of seeking initiation again and again ? Rather is it not of the utmost importance to strive strenuously after the full revelation of the form under which He has manifested Himself to you ? Whenever possible & practicable seek satsang.

The mantra & the Ista are one, the mantra being the sound aspect & the Ista the form aspect of one and the same thing.

Now at this juncture I shall present to my readers all over some general advices of Ma :-

1) The Lord's is the body, the Lord's if the mind, the Lord's is all mankind.

Serving anyone is His service only. Endeavour to keep your mind always elevated. Is there ever a time when He is invisible ? The discovery of this all that is wanting.

2) No matter what work has to be done at any time try to give your full attention to it and do it thoroughly. Under all circumstances rely upon God. Verily, He is all – pervading & therefore can be found everywhere. With your whole being

invoke the Lord of life !

3) To spend your days serving your mother is very good indeed. Endeavor to keep your mind surrendered at God's holy Feet – then alone can there be a prospect of the shadows of restlessness growing faint.

JAI MA

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WHERE KNOWLEDGE “IS” MA IS The Path Of Self – Realization

Self-control and tolerance are the two keys to success.

—Swami Vivekananda

To dwell in the joy that springs from the mind's constant occupation with thing divine is man's duty. Thinking of any thing other than God is what creates sorrow. Be it be mantrajapa, “ be it meditation, worship, the perusal of sacred texts, the simple awareness of God or a like device, be it kirtana or religious music – all these are different modes of being in the Divine Presence. One should always remain engaged in one of them, in fact never be without Him Bear in mind : This is what this little child requests from her friends & also from her parents.

How can this little girl possibly leave her father ? Even if he pushes her far away , this obstinate little child will still be with him. The father will have to realize that such is the nature of his little daughter. In fact all her father's qualities are to be found in her & he should make her use these very difficulties prone qualities in the service of her ailing father.

If one feels upon the things that aggravate the disease is it not natural that the illness should grow worse ? Medicine will have to be taken & also a change of air will be beneficial.

The illness obviously here means “bhava roga”, the disease of every man to looks upon himself as a separate individual. The medicine to cure this disease is sadhana. A change of air signifies a change from worldly surroundings to satsang, the company of sages, saints & seekers after Truth.

They imagine this body to be away but actually it is very very near. How could it possibly leave any one ? The question of distance arises solely from their point of view. Whenever they can get a holiday let them come & meet this body.

No matter what work one undertakes it should be done well. If one cultivates the habit of doing everything well, there is fair promise of one's doing likewise on the spiritual path. The action is He, & the doer of the action is He & no other. At all events, one should make an attempt to develop this attitude of mind. Truth – in the presence of which illusion is recognized as illusion—Truth, THAT which IS, has to be made one's own.

That from which spiritual inquiry has arisen & which has created you & all that is manifest is “Ishwara”, the Lord of the Universe. In Ma alone ignorance is totally absent.

To be sure there is a way of approach even in terms of gain & loss, not to aspire to God – realization is loss & to aspire to it is gain – although He is Self luminous (and therefore no effort can bring about illumination). He & He alone is the one thing needful, all the rest is useless. Without Him man can not live, where is the place where He is not ? So to leave Him is impossible. He can not be excluded— Because He is all in all, such is the nature of the mode of His play. Through illusion (moha) you forget Him. All trouble is due to ignorance alone. It inevitably goes without saying that in Mataji only one can find True Knowledge in every form.

If man endeavors to live His life in the world according to " dharma", the dictates of religion & righteousness, he will gradually overcome sorrow, misery & will progress towards peace. Without Her, Supreme Peace and Knowledge can not be found.

JAI MA

BISWA RUPINI MA ANANDAMAYEE

*When you pass through the waters
And no earthly help you see,
Do not lose your faith in Major
She has said, "I'll be with thee".*

—Bhaiji

To indulge in what seems pleasurable means to choose that which appears lovely on the surface & therefore attractive. Improper, ill-fated, degrading actions give expression to one's animal nature, lead to misery even though they may be pleasurable. The rules & regulations pertaining to the householder's period of life (grihastha ashram) have to be observed as fully as possible.

To live up to the highest ideals may be irksome at first but ultimately leads to real well-being & peace. One must learn to find enjoyment in the Sublime, then only does one deserve to be called a human being. Having been blessed with a human body, it is but right that one should behave in a fitting manner. Why give way to animal instincts ?

If you can not sustain " japa" at all times, at any rate complete two rosaries twice daily, morning & evening. The search after Truth is man's real vocation.

There are various modes of living : one is the ashram of the householder ; another to do service, regarding whom ever one serves as a manifestation of the Supreme Being ; a third way is to fix Self – realization as the one & only goal & advance towards it with uninterrupted speed & determination. In keeping with his inclinations & bent of mind, everyone chooses on the these modes of living. God Himself will take care of everything that concerns a man who puts his whole trust in Him.

He who yearns for God will find Him & for the man who has found Him, death dies. One should look forward forward to the vision of God with is the death of death & endeavor to let one's mind at all times be engrossed in activities of practices that may prepare one for such a vision. You do not know in What shape or manner God Himself is with you. Every try to spend all the twenty – four hours in the contemplation & remembrance of the Supreme Being, in the repetition of God's Name or the study of books of wisdom. By some realization by a Divine mood or appearances, even by tears shed in longing for Him, the One at times makes His presence felt. Endeavor to keep your mind absorbed in the thought of Him & readiness experience His touch in all forms and modes of being. The day that is gone will not return. Try to make the best use of every precious moment, being ever intent on the realization of your own Self.

When you first began to learn to read & to write, you surely did not examine the reasons for & against doing so, did you ? You accepted what you were told.

Even if all sorts of critical thoughts arise, call to mind that they are only due to your lack of understanding. They are certainly not the outcome of pure wisdom. Try to accept as much as you can, as is appropriate to the occasion. Discard laziness & exert your self. It is natural that the mind should find all sorts of reasons

for not doing sadhana; yet your aim must be to persevere in it. Reject such thoughts as ; " I shall not be able to do it, it will not be possible.

Suffering is of the body only. Despite all such discomforts officials & businessman attend to their work. How pains taking they are ! Create time for every thing ! The purer the more transparent you can make your mind, the greater will be your possibilities of spiritual progress.

JAI MA

MOTHER – THE INFINITE “ONE”

Those who can maintain self-control even after victory / success, they get double success subsequently.

— Bhaji

Mother's words are concerned with various situations arising in a man's life when under the pressure of circumstances he feels himself utterly helpless, hopeless & forlorn. Bereavements, disillusionments & a feeling of frustration in life, attacks of hostile forces within, waning of faith, vagaries of an uncurbed & erratic mind, protracted physical ailments – these are some of the necessary evils incidental to ordinary human existence on earth. In every stage it'll be found that Mother has suggested practically the same sovereign remedy – viz. the culmination of the Untruth in one self, the cultivation of the habit of remembering God & taking His Holy Name supplemented by an unconditional surrender to His Will and an unshaken belief that all His dispensations are wise & for our good. She is the Whole One complete identity or entity if I may say whose utterances are so perfection in perception that they can't be ignored or waived off casually !

Her utterances & instructions have about them the ring of an external universal appeal to mankind, irrespective of caste,

creed, sex, age or nationality. Those who have the good fortune of knowing Mother more closely are aware that She has not on Her part any personal bias towards a particular line of approach as against the others & that if in the case of a "Sadhaka" the exigencies of individual predisposition & competence demand exclusiveness in a particular direction She never hesitates to recommend it.

Mother accepts the Supreme One ideal of man as one & the same. But She says that account of difference of out look consequent on difference in tastes, capacities, environments & ways of thoughts, paths of attainment become necessarily different. All these differences are true; but they are only superficial. What really counts for in each case is, whether one has or has not the sincerity of heart, a truth-seeking spirits and a genuine thirst of the soul coupled with unceasing activity & undaunted faith & a stainless moral character. Detachment from world affairs & devotion to the Divine ideal are the chief assets for a pilgrim on the path of the Infinite.

In every age, on every occasion, in every turn of fortune, in the field of action & in the stillness of solitude, a man should therefore have a single Aim before Him on which his mind's eye may be set & it should shine as if it was the pole-star in his mental firmament. To him it should be like the majestic Lordship of the Supreme Father, like the abounding Grace of the great Mother, like the sweet ever flowing Spring of the Eternal Beloved; it may also be like the impersonal but self-conscious Bliss of the Divine One Being; it may be like the hidden Essence of his own soul. It is the direction of this Supreme Objective that a man should always be consciously striving – through love, through action & through Knowledge.

At this stage I am fondly reminded about my grandparents, who according to Mataji's discretion were one of the most beloved devotees of Hers. My grandfather Shri. Dwijendra

Kumar Bhowmick an eminent Pleader in Chandannagar in Bengal and his wife as humble and honorable as one can possibly be Smt. Chapala Ma mother of Late Shri. Brojendra Kumar Bhowmick mentioned in my earlier articles on Mataji. They lost all their children one after another except my beloved mother Smt. Bina Devi whom I also mentioned earlier, who sacrificed her entire life for the welfare of her family. If she wished she could have opted for a lavish & easy life, but being a staunch devotee of Mataji, she lived the type of life Matahi wanted her to.

In whatever condition a man may happen to find himself at the moment of awakening he should bear in mind that his path really stretches out before him from there; he has only to exert himself to the best of his powers & proceed along the path.

Now, at this stage I would like to cite some of the utterances of Mataji as general advice to humanity:

- 1) Who are the truly wealthy? Those who are possessed of the Supreme Treasure – they alone are really rich & live in abundance. Poor & destitutes must be called the man in whose heart the remembrance of God abides not. To depend solely on Him is man's one & only duty.
- 2) To concentrate only on Him, the remembrance of Whom brings release from all anxiety, is meet & right. At all times endeavor to sustain the contemplation of God & the flow of His Name. By virtue of His Name all disease becomes ease.
- 3) Let “I can not” be eradicated from your vocabulary. Time is gliding away swiftly : for a few days only lasts this reunion with friends and kinsmen. Gather up your possessions, brother, no one accompanies you in your final journey.

MATRI SATSANG

Perfect sincerity holiness, gigantic intellect and all conquering will. Let only a handful of man work with these, & the whole world will be revolutionized.

—Swami Vivekananda

The present article consists of personal advice & suggestions tendered by Mataji to many of Her devotees from all walks of life irrespective of caste, creed, sex or age or nationality. Her spontaneous replies to all kinds of queries from the audience leaves a permanent soothing impact in minds of the people, posing the questions to the revered Ma Anandamayee for want of solutions to their miseries, family problems, career problems & what not !

Question : If God is everywhere, how can the world be called illusory?

Mataji : God does not come & go anywhere. Yet again He comes & goes as well. Her Himself exists in guise of illusion. That is nothing whatsoever apart from Him. When speaking of coming & going, this coming and going is indeed within God. Where everything is illusory (i.e. mistaking the rope for the snake), there the world too is an illusion. World (jagat) denotes continuous motion: “gatisheel”- thus what is ever changing is of course

illusory. But God is eternal & real!

Question : Is man subservient to his "Karma" or to God?

Mataji : Punishment exists for the ignorant. It is God who appears as sorrow & as preventor of sorrow. On the level where pain & grief occur, one has to suffer from them. But actually Bhagavan alone IS. "One Brahman alone without second". Two kinds of approaches are possible. The first through Vedanta & the second through Bhakti (devotion); in other worlds : "Thou art the Lord & I am Thy servant. "God causes everything to happen. He is present also as action. It is He who shows you the Path.

Question : If God is the doer & sole master, why then should we have to experience pain & happiness ?

Mataji : Even this represents His play, His mercy. "Lord alone exists in all forms & shapes. Thou & no other appeareth as sorrow & happiness. "When you walk along your path it is He who helps & assists you. God pervades everywhere. He is omnipresent. Until & unless you become aware of this fact, there will be no end to your questions. God is self – effulgent just like the sun, but when it is hidden behind clouds one can not see it. Similarly, while the intelligence is clouded by the covering of MAYA one can not obtain His vision.

Question : Do you believe in clouds ?

Mataji : Who appears as clouds? It is Thou Thyself. So long as He who causes the work to be done & He who executes it have not fused into One, how can God who is self – effulgent become visible to you? Where illusion abounds in the form of cloud of transitoriness there must be necessarily the veil of ignorance.

Question : If God is everything, from where has He originated ?

Mataji : It is He Himself who manifests in countless forms. From you people I have become that He exists as reflection, as illusion, as error. Until & unless you become the Lord's servant, true knowledge will not supervene. In order to realize Him, it is as equally effective to go on affirming, " He is ! He is ! as to repeat : Not this, not that !"

Now, at this stage I would like to throw some light on Mataji's general advices to the austere audience and readers all over the world.

1) You are imperfect, something is lacking in you, this is why you feel the desire for fulfillment. " Body" signifies that which slips away, which is continually changing. (The Bengali word for "body" is " shorir" & the verb is " shora" which means to move on, to slip away.) If that is no want, no desire, then this kind of body that is perishable does not persist. Thus, after God-realization , there is no such body for the Self stands revealed !

THE UNIVERSAL MOTHER – MA ANANDAMAYEE

The Path Of Self – Realization

Everybody is hypnotized already. The work of attaining freedom, of realizing one's real nature or identity, consists of de-hypnotizing.

—Swami Vivekananda

Very often Mataji, with Her magnanimous out look, had said that it is true that a man through his limited actions cannot reach up to the God, it is also true that no effort however insignificant, goes in vain, if it is sincere. Every genuine effort, however imperceptible in its littleness, has a value of its own as a means to the End: and when rightly put forth, this End is bound to be realize in its own time. But the Supreme End is above all means, We have to move along the path for ward, & utilize the resources accessible to us. For who knows at what Great Moment The Supreme Reality will reveal Itself in all its resplendent glory ? When once the Vision dawns upon the soul the defilement & impurities clinging to it from the immemorial past & accumulated through the ages will vanish in a single instant like mists at dawn before the rays of the rising sun ! The finite assumes the role of the Infinite when the Infinite smiles upon it & being freed from all

limitations & disabilities of mundane life, it begins to live, move & have its being within the Infinite.

One has naturally to start with a definite plan. Self-discipline suited to one's tastes & capacities & arranged in a certain order of temporal & logical sequence, but when once His Grace shows itself, the stiff formalities of rigid conventions sink into insignificance.

This revelation of Ma, in the forms of this small article is verily a lustrous string of precious pearls fit to be always worn round the neck by every devoted child of Mother.

Now, a few general advices to the people uttered from the lips of our Divine Mother Anandamayee.

1) Without the repetition of the Name & the remembrance of God, there is no hope of peace on earth ! Let duty come first & foremost.

In "Rama", who is the dispeller of all sorrows, there is arama – rest & ease; where Rama is not there is "vyarama – discomfort & disease.

2) When the mind centres on what gives peace & one's gaze dwells on what promotes it, when one's ears listens to what fills the heart with peace & at all times there is response from Him Who is peace Itself, then only can there be promise of peace.

3) Your body, which is part of & depending on this illusory world, is on the other hand the expression of a hidden inner process. You are yourself the many, appearing in various aspects, forms & modes. Each one of them exists in fact to fulfill a particular need. Yours is the give & take of the universe, yours is the need and yet you yourself are the fulfillment : that hidden inner process is generated by you.

JAI MA

THE MOTHER SPEAKS TO HUMANITY

The Path Of Self – Realization

"No work is secular. All work

Is adoration and worship"

— Swami Vivekananda

Shree Ma said, "All is in One and The One is in all."

Mother often says, "Be anchored in fearlessness. What is worldly life but fear? When you live in the grip of fear must you not be afraid? It is futile to expect fearlessness there. That you may be delivered from all sorrow you should endeavor to let God be your one and only support.

To forgo the shelter that the life of the householder (grihastha ashrama) affords in order to devote one's days wholly to the Supreme Quest is difficult. If you are capable of this - very well. But examine carefully the prompting that come from within. "His" will be done.

How can one be a human being without fortitude? To attain to Truth one has to endure all hardships, ever abiding in patience. It is the obstacles that give birth to patience.

Those who prompted by a deep yearning for the vision of the Supreme Being tread along this long and difficult path, can do so only by His grace. To take refuge in patience is the only acceptable attitude of mind. One must never lose hope. Where

ever you may be placed & under whatever circumstances, let your thinking be centered in Him & in Him alone.

Mother often speaks of herself as a little child and calls children and unmarried people her "friends" and married people "father" or "mother".

Once she was dictating a letter to a small boy in the following style :

" Write to my friend, she started, and tell him that he must become a traveler on the path upon which peace is found. He will certainly have to undertake the pilgrimage to where no death exists & no decay, but where everything is ever present. Who is it that dies & who that appears in the guise of death ? Unless those things are known by direct perception there can be no release from this ocean of misery. Let my friend strive without ceasing to abide by in the presence of Him, the remembrance of Whom for ever puts an end to sorrow."

A pilgrim on the path of Immortality never contemplates death. By meditation on the Immortal, the fear of death recedes far away ; remember this ! In the measure that your contemplation of the One becomes uninterrupted, you will advance towards full, unbroken Realization .

" Iswara", the Lord of the world is not a thing to be perceived by the senses or grasped by the mind. By contemplating the Divine, peace is won. God Himself draws you towards Him.

Now, I would like to focus your attention to one general advice of Ma to humanity:

1) If you do not allow your thoughts to stay away from His Lotus – feet there is hope of your being saved from all manner of temptations. Man's duty is to awaken to true humanity & to cast aside his animal propensities ; to allow to choose what is excellent

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& to relinquish the merely pleasurable. Let your mind be like a beautiful flower that may be offered to the Lord in worship. It is very true, that man's sole duty is the search after Self-realization. With but the One Supreme Friend, you, my friend, must try to avoid the ties of worldly friendship.

JAI MA

SADGURU ISHWARA MA

The Path Of Self – Realization

*When your load seems hard to carry,
And the burden no one shares,
Though the world seems not to pity
Just remember, Ma cares*

— Bhaiji

In everything & in everybody is but the One Himself. Try to be constantly aware of the fact. Whatever is perceived at any time, in whatever way, is but the manifestation of the Supreme Being. How can the perceiver be excluded ? Exclusion & non-exclusion are also none but He Even the feeling of the absence of God is His manifestation --- so that His presence may be realized.

We should not allow our attention to wander at large, but stick to a particular aim or object. Nevertheless, to begin with, we shall have to choose an object that is suited to our Sadhana. To live in solitude means to be solely in the company of the one Beloved, does it not. father ? Only when one is unattached & without cares & worries can there be freedom from conflict & perplexity? Write to him, that he has no cause whatever for worry. The grace of the Lord flows down unceasingly & at all times. A person who has made God – realization the one & only aim of his

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life, has already found refuge in Him- even though He may for the time being declare Himself by absence.

When there is constant effort to grow in to the awareness of That which Is, there is hope that in time this awareness may become permanent. Always keep yourself in a state which is favorable to the contemplation of the Divine. Thus will be provided the right sustenance for the mind.

Who am I ? With this attitude endeavor to let the mind stand back as a witness. Search after your Self. As long as may be, sit immersed in meditation, becoming quite still steady & fully concentrated.

Keep your thoughts on Divine things (Hari Katha). She insisted time & again,

to surrender mind & heart & body to Him Who is their Lord gives peace ; but to expect peace form the world will certainty bring sorrow in its train. Try to live a life of holiness & simplicity, in other words be established in Godliness & virtue. Why dissipate mind & body by useless worry ? He unfailingly does what is for the best. Why, by harboring only longings & desire invite sorrow ? In whatever circumstances you may be placed, reflect thus : " It is alright, this was necessary for me; It is His way of drawing me close to His feet, " & try to remain content. By Him alone should your heart be possessed.

At this point, I would like to place a few utterances of Ma as general advices to the masses;

1) Regarding the illness of ' Bhava roga' the disease of every man who looks upon Himself as a separate individual. The medicine to cure this disease is Sadhana. A change of air is necessary at times – a change from worldly surroundings to " Satsang" in the company of sages, saints & seekers after Truth.

By your sadguru's Grace try to be One with Him, step by step !

2) To tell the Truth, while some people undoubtedly do approach this body in quest of Reality very many come only to get their desires & longings fulfilled. Although he has had such unmistakable proof of what the true nature of the world is, his heart is still in it ? At this juncture he should try his utmost to pledge himself solely to service, regarding whatever he does as service to the Lord. Ask him, at all costs to make a resolute effort against letting his mind become entangled in anything pertaining to this ocean of sorrow. It is attachment to the world that has brought about such deep distress to the unfortunate man. Nothing but ignorance is at the root of it all.

He should continue to give news of himself to this body in any way he is able , for he has no one to whom he can confide his troubles & afflictions , which --- one & all--- are but the results of service past actions.

By sorrow does the Lord dispel sorrow & by adversity does He destroy adversity. When this is done, He sends no more suffering--- this must be borne in mind at all times.

It is very true that the Eternal's off springs must centre their thoughts on Him. Divorced from God there can not be even a prospect of peace--- never, never, never ! By abiding in God man will find peace, the veil will be removed and the Dispeller of sorrow stand revealed. He alone is the conqueror of evil, He is yours, the sole treasure of the human heart.

JAI MA

HER MAJESTY MA ANADAMAYEE

The Path Of Self – Realization

*The sign of vigor, the sign of life, the sign of hope
the sign of health the sign of everything that is good, is strength.*

— Swami Vivekananda

Silent ' Japa' should be engaged in at all times. One must not waste breath uselessly : whenever one has nothing special to do one should silently practice ' japa' in rhythm with ones breathing – in fact this exercise should go on continually until doing 'japa' has become as natural as breathing.

It is a great value to reed sacred texts & books wisdom. Speak the truth. Bear in mind that God's Name is He Himself in one form; let it be your inseparable companion. Try your utmost never to remain without Him. The more intense & continuously your effort to dwell in His presence, the greater the likelihood of your growing joyful & serene. When your mind becomes vacant, endeavor to fill it with the awareness of God & His contemplation.

One may well say : What harm can there be in doing kirtana, japa, meditation, etc. together with others ? But feel the attraction of company constitutes an obstacle. A will naturally bring about unsteadiness. More ever, if a desire lurks or arises in

one to be the head or leader of the congregation it is also harmful. This holds good in the case of both women & men. If you ask this body for advice it will tell you to stay quietly at one place & practice 'sadhana' as a sincere & earnest aspirant & first of all to fill your own emptiness ; then the treasure you have accumulated will of its own accord seek an outlet & thus communicate itself to others. Where as if you start distributing right from the beginning by serving & giving spiritual instruction to others, he will soon empty your self and repentance is bound to follow. Of course, if serving & teaching is your aim, then it is quite a different matter. But if you want to attain to perfection. Your method of proceeding is not right, for it creates obstacles. This body maintains that you should abide by which ever of the two paths you prefer. To change one's mind again & again will not lead any where. Whatever one does must be done one – pointedly. Having turned away from worldly from enjoyments & started advancing towards the Goal of human life, one should endeavor to arrive at Self – realization. Man's true nature flows from God alone.

At this juncture, I would like to turn Ma's own utterances directed to humanity.

1) By doing service heart & mind are purified – be convinced of this ! To engage in service is very powerful Sadhana ; do your duty earnestly and do not impatient. Rather serve your people with the utmost calm & have kind world for everyone. Whenever you say or do anything wrong, beg to be forgiven & try your level best not to let a single similar error occur in future. Even though others may be unjust to you, you your self should neither do nor say any thing unseemly.

2) Her Majesty Ma Anandamayee further insists regarding all beings as His forms, in a spite of service & utter

calm, serve the Lord & only Him. In the measure as you grow more & more perfect in your capacity as a servant to the Lord, fondness, love & devotion for Him as well as Implicit faith will awaken in you.

3) What is perceived in this world is in nature of dream, similar to that which one sees in dreams. The only difference is that the former takes place in the waking state & the latter during sleep. Albeit, I am always with you, mother.

JAI MA

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THE MAGNANIMOUS MA ANADAMAYEE

The Path Of Self – Realization

*When inclined to be discouraged
And all hopes seems to depart,
Don't forget that Ma lives
And still has you in Her heart.*

—Bhaiji

All devotees at present fully agree in believing that Bhaiji Shri. Jyotish Chandra Rai, came nearest to understanding Mataji's personality. Other people have served Mataji with perhaps equal devotion & as complete a lack of ostentation as Bhaiji. But he alone of all the early devotees had to fight many obstacles to come to Mataji, or rather he was tested very severely before he acquired his position of honor among devotees.

Since the time of the "lila" of "sadhana" at Bajipur, Mataji hardly ever ate a full meal. There was no rigid for Her. In response to the importunities of members of Her family or of devotees She started taking Her meals quite regularly.

She, in between, bounced back to Her previous state Mataji could not any more raise Her hand to Her mouth. Her hand would stop midway and She bend Her sown to take food from Her hand. Sometimes, instead of eating, She would smear earth with

rice. None knew better than Bholanath that all phase in Mataji's life came about naturally & spontaneously. It would be futile to remonstrate with Her as with any other on looker, He took up on himself the duty of feeding Her like a child.

Mataji explained this phase of Her life in these words : "Once "this body" lived on three grains of rice daily for four or five months. It looks like a miracle. But it has been so with " This Body". It has been so because it can be so. The reason for this is that what we eat is not at all necessary for us. The body takes in only the exact essence of the food, the rest is thrown out. As a result of "Sadhana" the body becomes so constituted that, though no food is taken physically, it can imbibe from the surroundings whatever is necessary for its maintenance. The body can be maintained without food : one way has just been referred to. Secondly, one can live on air alone. In everything there are all other things, so that in air alone we get the essence of other things. Again, it may so happen that the body is taking nothing at all, yet is being maintained unimpaired as in the state of " Samadhi". Thus you find that as a consequence of " Sadhana" it is quite possible to live without what we call food."

" At one time I had the " Kheyal" that I was one with everything. At this stage I would give food for whomsoever and whatsoever was in front of me. Sometimes I would smear earth with rice and vegetables."

Mataji abstained from drinking water also at times. " I wanted to see what it would be like without drinking, but the very necessity for water is becoming extinct. This will not do. As a matter of convention a semblance of normal behavior must be kept up."

Once She asked Matori Pisima to fetch all the rice that had

been cooked. Mataji, on that occasion, had a meal that would have sufficed for seven or eight people. There are many instances of consuming enormous quantities of food ! So She commented once plaintively : First you ask me to eat, but no sooner do I start, then you tell me to stop. Now what am I to do?

Once a “ Hathayogi” came to see Mataji. She asked him many questions regarding his way of life. Thus encouraged, He related the story of his life to Mataji. He and a few friends had started to practice Yoga at an early age. Filled with enthusiasm they decided, at an appropriate stage, to renounce the world to devote themselves fully to this way of life “ Sadhana” “ But after 22 years of “ Sadhana” finally it did not work. Some of them died young, some fell sick and he was also suffering from serious stomach trouble. They felt that they had attained nothing. Fully disillusioned and frustrated he came to Ma. Mataji called him aside and after one hour of interview, the air of desolation seemed lifted from his face. He said that he had received inspiration to continue on his chosen path. On being asked, Mataji said that She, full of magnanimity unparalleled, questioned n detail about his practice point out where he had gone wrong, & told him how to proceed in the right manner.

Once again a young foreign girl asked Mataji for initiation. On being told that Mataji does not herself directly initiate anybody, she asked “ What 'japa' can I do?” Mataji asked her, “ Are you a Christian? Do you believe in Christ?”

“ Yes.”

“ Mediate in the form of Christ surrounded by heavenly radiance and wait His guidance.”

“ What can I do to rid myself of this fear I have ?”

“ Fear of What ?”

“I don't know. Just a terrible fear.”

“ Do this : Meditate on God. Fill yourself with the presence of God, so that there is no place for fear. Think you yourself that God is with you & there can be no place for fear at all.”

Innumerable instances have shown Ma with Her incomparable magnanimity enkindled hunger for to Divine in man. All methods conducive to this aim are acceptable to Her.

During my schooling in Scindia School, Gwalior where I was an Indian merit scholar, ma used to write to me & instructed me to stay with Her remembrance always. To remember Her in times of any trouble. This I did always, even today, as I am writing about Her Grace from my desk. My career in Gwalior sparkled off brilliantly ! To this success Ma acknowledged that I had won the battle ! She allowed me to talk to her in private and put my head on Her chest and me and removed all my sorrows in a giffy & asked me to join college for further education Hon. Shri. Madhavrao Schindia, incidentally was my class friend. Unfortunately he was assassinated prematurely after holding three important central Cabinet portfolios.

In fact according to Ma “ Your have called Me, so I am here with you. “ She lived for the betterment of the world. She, as many people know, had no will or desire of Her own ! She always worked according to Her “ Kheyal” which may be called to some extent the “Divine Will” which guided Her to the people.

Before concluding I would like to mention some of Her advices : 1) Try your utmost never to succumb to anyone's influence. On order to become firm, calm, deeply serious, full of courage with one's personality wholly intact, pure & holy out of one's own strength one has to be centered in God.

2) Force of character is man's great strength. If he uses it in his dealings with the world he will indeed be victorious in most directions.

3) Worldly life is no doubt a battle – field. By becoming conscious of one's spiritual wealth one must strive to emerge triumphant from the battle !

JAI MA



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